THE
ṚGVEDA-PRĀTIŚĀKHYA

WITH

THE COMMENTARY OF UVAṬA

EDITED FROM ORIGINAL MANUSCRIPTS, WITH INTRODUCTION, CRITICAL AND ADDITIONAL NOTES, ENGLISH TRANSLATION OF THE TEXT AND SEVERAL APPENDICES AND INDICES

BY

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VOLUME I

INTRODUCTION, ORIGINAL TEXT OF THE ṚGVEDA-PRĀTIŚĀKHYA IN STANZA-FORM, SUPPLEMENTARY NOTES AND SEVERAL APPENDICES

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PREFACE

It is a matter of some satisfaction that at long last I am able to lay before the learned public this last (though in reality the first) volume of my edition of the Ṛgveda Prātiśākhya, which is in continuation of its second volume published by the Indian Press, Ltd., Allahabad, in 1931, and the third volume published by Messrs Moti Lal Banarsi Das, Lahore (now Varanasi and Delhi), in 1937

The long delay in bringing out this volume has been due to regrettable circumstances which need not be detailed here.

As already stated, it is a matter of regret that it was not found possible to have all the volumes published by the same publisher In spite of it, the plan of all the three volumes is based on the idea of unity of the whole work.

The importance of the different Prātiśākhyas for the study of the Vedic Saṁhitās as such is recognised on all hands Still it is rather strange that the study of this branch of Vedic literature fell into disuse for a long time It is evidently due to this that even Sāyaṇa, the most famous Vedic commentator, has almost totally ignored the Ṛk Prāt., even on those points where it was necessary to refer to it, in his commentary on the Ṛgveda-Saṁhitā

The present day interest in this literature is obviously due to modern scholars like Roth, M Müller, and M Regnier As such it was quite natural that Prof A A Macdonell advised me in 1919 to undertake this work which in its complete form is now before the learned world

If possible, I may continue the study of allied problems in an independent volume in the future. It may be added that I am anxious to bring out a critical edition of the Pārṣada Vṛtti also if possible, in due course

Vaidika Svādhyāya Mandira
Varanasi Cantt
May 31, 1959

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INTRODUCTION

1. THE MS. MATERIAL.

In preparing this edition of the text and the commentary of the *Ṛgveda-Prātiśākhya* I have collated the following MSS. :—

A. TEXT-MSS.

In the Bodleian Library.

(1) MS. Sanskrit e. 9 = B^1
(2) Max Müller Memorial MS. d. 9 = M
(3) (4) and (5) MS. Chandra Shum Shere d. 176 = C^1 C^2 and C^3 respectively
(6) MS. „ „ „ d. 177 = C^4
(7) „ „ „ „ e. 59 = C^5
(8) „ „ „ „ e. 63 = C^6

In the Library of the India Office.

(9) Sanskrit MS. No. 1355 (E. 64) = I^1

In the Library of the Royal Asiatic Society, London.

(10) Whish 73 (1) = W

B. COMMENTARY-MSS.

In the Bodleian Library.

(1) MS. Sanskrit c. 10 = B^2
(2) „ „ d. 20 = B^3

In the India Office Library.

(3) Sanskrit MS. No. 28 (E. 65) = I^2

2 ADDITIONAL MS EVIDENCE

To these text and commentary MSS which I have directly collated myself may be added those which were, directly or indirectly, used by M A Regnier and Prof. M. Müller for their respective editions of the *Ṛgveda-Prātiśākhya* (the two editions are respectively referred to by me as Reg. and M M.) and whose evidence as contained in the two editions has also been duly utilised by me

A. MSS used by Regnier.

(1) (2) The Berlin MSS Nos 595 and 691 (Chambers Collection) Two text MSS not directly collated by Regnier, cp. Reg part I, p 4 M. Müller also refers to these MSS a few times Cp. Weber's Catalogue of Berlin MSS, Vol. I, page 7.

(3) The Whitney MS A text MS used by Regnier for the last few *paṭalas*, cp Reg part III, p 2 (note)

(4) MS 203 (Devanāgarī) belonging to the Bibliothèque Impériale at Paris A commentary MS which was mainly used by Regnier for his text as well as for the extensive extracts from Uvaṭa's commentary. It is described by Roth in *Zur Litteratur und Geschichte des Weda* on p 53. According to him it contains 236 leaves and is dated Samvat 1751 (=A.D. 1694). I refer to this MS. as Paris MS.' only in those cases where it is mentioned as such by Regnier, otherwise the text as well as the extracts from Uvaṭa in the French edition are simply referred to as 'Reg'.

(5) The Berlin MS. No 394 (Chambers Collection).

A commentary MS. used by Regnier for the last few *Paṭalas* ; cp. Reg. part III, p. 2 (note), also part II, p. 57. Cp. Weber's Catalogue of Berlin MSS., Vol. I, p. 8.

B. MSS. used by M. Müller.

(1) A. A text MS. [referred to by me as M.M. (A)].

(2) a. A commentary MS. M. Müller refers to the text of the same MS. as 'at'. These two are referred to by me respectively as M.M. (a) and M. M. (at).

The other four MSS. B, b, by, and h which were used by M. Müller are respectively identical with my MSS. I[1], I[2], B[1] and B[2]. Sometimes M. Müller gives some extracts from the commentary without referring to any MS. To these extracts as well as to his own text I have referred as 'M. M.'

I should also mention two other sources from which I have derived some help in the consitution of the text of the commentary : (1) the Banaras edition of the *Ṛgveda-Prātiśākhya* together with the commentary of Uvaṭa (called by me B), and (2) *A Comparative Grammar of the Sanskrit Language*, by A. Boroosh, Vol. X, Prosody, Calcutta, 1882. The former, though not a critical edition, has been helpful in determining the relation of the commentary MSS., and, in some places, also in arriving at the proper reading. The latter quotes almost the whole of the last three *paṭalas* of the *Ṛgveda-Prātiśākhya* and also gives some extracts from a MS.[1] of Uvaṭa's commentary, which he calls B on p. IX. In my foot-notes to the text as well as to the commentary I have a few times referred to Boroosh for the variants found in these extracts.

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1. On page VIII of his Preface, however, he says that he used two MSS. of the *Ṛg. Prāt.* with the Comm of Uvaṭa.

Finally, I should mention a few other MSS which I have consulted only here and there and which are referred to by me in this Introduction (see below), in the foot-notes to the text and the commentary and also in the Additional Notes (Vol III).

(1) P=No 56 in the *Descriptive Catalogue of the Government Collections of MSS Deposited at the Deccan College, Poona, Bombay* 1916, Vol I, Part I. The MS, though ascribed to Viṣṇumitra at the end and though described as (sic) प्राति वृत्ति on the margin, is the same as that of Uvaṭa's commentary, whose name often occurs at the end of several other *paṭalas* It also contains the commentary on the introductory stanzas, which ends thus संशासंज्ञिसवधार्थमाह ॥ ॥ इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्यभाष्ये वर्गद्वयवृत्ति. ॥ After this Uvaṭa's commentary begins ॥ ॐ नमो मंगलेश्वा श्रीमद्दिव्यलक्ष्मीनृसिंहाय । श्रीवेदपुरुषाय नम. । अष्टौ समानाक्षराण्यादित. । *Paṭala* XVI ends after Sutra 78

It is dated *Śake* 1562 (=A D 1640)[1]

(2) P¹=No. 460 of the same catalogue A MS of the Pārṣada-Vṛtti

(3) P²=No 459 of the same catalogue. A MS of the Pārṣada Vṛtti It is dated *Samvat* 1626 (=A D 1569)

(4) P³=No 55 of the same catalogue A MS of the Pārṣada-Vṛtti, not of the Bhāṣya as wrongly stated

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1 The end-colophon in P reads (sic) इति श्रीदेवमित्राचार्यपुत्रश्रीकुमारविष्णुमित्राचार्यविरचितायां ऋग्वर्गायां पार्षदव्याख्यायां अष्टादशपटलं समाप्तं । शके १५६२ समये गणेशलक्ष्मीधरेण लिखितं ॥

in the catalogue It ends in the middle of the commentary on II 29

• These four MSS, now transferred from the Deccan College, Poona, to the Bhandarkar Oriental Research Institute, Poona, were received by me only after I had almost finished the constitution of the text as well as of the commentary

(5) W[2] = Whish 73 (?) of the Library of the Royal Asiatic Society, London A MS of the Pārṣada-Vṛtti on palm-leaves and in Grantha characters, for a description of the MS, cp M Müller's Ṛg Prāt, Introduction, pp 22 32

Some further details about these MSS are given below in this Introduction The relation of Uvaṭa's commentary to the Pārṣada-Vṛtti is also discussed below As will appear from that discussion, the commentary of Uvaṭa, excepting the first few *Paṭalas*, being almost identical with the Pārṣada-Vṛtti, the MSS of the latter have been of some help in ascertaining, in some places, the text of the former In one or two cases, I have adopted the correct reading from P[1], the corresponding reading in the MSS of Uvaṭa's commentary being obviously wrong, cp नतापरित्, p 338, line 12 (XI 25) Vol II

Thus the evidence of altogether 14 text MSS, 7 MSS of Uvaṭa's commentary (if Bn and Borooah represent each one MS, two more may be added), and 4 of the Pārṣada Vṛtti has been partially or wholly utilized for the present edition[1].

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1 Subsequently to the preparation of my text of the Ṛg Prāt and its commentary I was able to consult further manuscript material, firstly during my visit to the continent of Europe in 1921 22, and later on at Banaras The evidence based on only a partial or even cursory collation of the manuscript material has been mainly utilised in Appendix I to Vol III as well as Appendix I to this Vol A brief description of the

MSS. concerned together with the symbols used for them, is given in the following —

(1) H[1]=MS Sanskrit 59 (Haug 64) of the Staats bibliothek, Munich A complete MS of the text of the Rg Prāt The last colophon runs इति प्रातिशाख्येऽष्टादशपटल समाप्त ॥ ॥ इत्याश्वलायनपार्षदव्याख्याते (=ने) प्रातिशाख्ये तृतीयोध्याय समाप्त ॥ शके १७६३ ॥

The MS includes the stanza अनुप्रदानात् ससर्गात् etc (see Uvaṭa s commentary on XIII 13) in the text of the Prātiśākhya reading it after वर्णीभवन् गुणविशेषयोगात् ॥ (Stanza 4 *Paṭala* XIII)

(2) H[2]=MS Sanskrit 61 (Haug 66) of the Staats bibliothek Munich The MS represents a complete transcription of Uvaṭa s commentary on the Ṛg Prat together with the वर्गद्वयवृत्ति, prepared for Dr M Haug at Poona in *1864* The वर्गद्वयवृत्ति ends इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्यभाष्ये वर्गद्वयवृत्तिः । Immediately after this Uvaṭa s commentary begins अष्टौ समानाक्षराण्यादित ॥ किमर्थमिदमारभ्यते । शिक्षाछंदो etc The last colophon runs (sic) इति श्रीदेवमित्राचार्यश्रीहुमाचराविष्णुमित्राचार्यविरचितायां ऋज्वर्थाया पार्षदव्याख्याया अष्टादश पटलं समाप्तं । This is followed by (sic) तर्काष्टस्मृतिभूशाके १७८६ भाद्रे मासि सितेतरे । पचम्या प्रातिशाख्यस्य भाष्यं लेखनपूर्णता ।१। समाप डाक्टर हौगित्याख्याज्ञया पुण्यपत्तने । इद हि तोषदं भूयाद्वाचकानां हिताय च ।२। युग्ममिद नूतनं ।

The colophon of the first *paṭala* runs इति श्रीपार्षदव्याख्याया वज्रटसुतउवटकृतौ परिभाषा प्रथम पटलं । Uvaṭa s name however does not occur in some of the colophons though पार्षदव्याख्याभाष्ये or पार्षदव्याख्यायां is added

Paṭala XVI ends after the commentary on Sūtra 78 The commentary on XVIII 62 includes the spurious matter as given in my ed tion of course with some variants

It would appear that the MS. mostly agrees with P (see p. 4 above) on which the transcript is probably based.

(3) Ber. 595 = MS No Chambers 595 of the Staats-bibliothek, Berlin (= No 84 in Weber's Catalogue of Berlin MSS., Vol I) A complete MS of the text of the Ṛg Prāt. It is already referred to on p. 2 The last colophon runs: (sic) प्रातिशाख्ये तृतीयोध्याय समाप्त: || अष्टादशं पटलं || संवत् १६६६ (1694 in Weber's catalogue) वर्षे श्रावण शुदि ११ शनौ अविमुक्तवाराणसीस्थाने शु। दिक्षामार्इयेन लिपितं दि। हरिरामनी पोथि छही. It is followed by: दी। हरिशंकरनी पोथीमागे.

(4) Ber 691 = MS No Chambers 691 (= No 85 in Weber's Catalogue, Vol I) of the Staats bibliothek, Berlin A complete MS of the text of the Ṛg Prāt It is already referred to on p 2. The conclusion in full, at the end of the MS, runs: (sic) प्रातिशाख्ये तृतीयाध्याये षष्ठं पटलं || || इति तृतीयोध्याय: समाप्त. || प्रातिशाख्य समाप्त: || || || स्वस्ति संवत् १७१० वर्षे चैत्रवदि ११ भौमे अद्येह अविमुक्तवाराणसीवास्तव्यश्राम्यंवरनागरज्ञातियदीक्षितरामकृष्णसुतहरिरामेण लिखितं || हरिकृष्णाय। हरिशंकरपठनार्थं || तं नागेश्वरपठनार्थं || शीरस्तु || कल्याणमस्तु। लेखकपाठकयो: कल्याणमस्तु || || श्री: ||

(5) Ber 834 = MS No Chambers 834 (= No. 37 in Weber's Catalogue, Vol. I) of the Staats bibliothek, Berlin. An incomplete MS of the commentary of Uvaṭa on the Ṛg. Prāt. It is already referred to on p 2 It begins in the middle of *paṭala* V: श्री (?) गणेशाय नम: || अभिहत्वा रथिरथानो etc. (V 29), but at the same time numbers its folios from 1 The 10th *paṭala* ends after the commentary on XVI 78 The last colophon as well as several others mention Uvaṭa's name as the author Viṣṇumitra's name is never mentioned. The commentary on the last Sūtra contains the spurious matter. No date is given in the MS. But it has got an old appearance.

(6) Ber 714 = MS No. Chambers 714 (= No. 26 in Weber's Catalogue, Vol. I) of the Staats bibliothek, Berlin. It contains the Vargadvaya-Vṛtti as well as Uvaṭa's commentary on the Ṛg. Prāt. Folios 1—8 containing the Vargadvaya Vṛtti are written in a hand different from the rest and seem to have been written by the same scribe who transcribed Ber 691 Uvaṭa's commentary comes to

an end abruptly after Sūtra 4 of *paṭala* V. The fresh numbering for the folios of Uvaṭa's commentary coupled with the difference in its handwriting shows that the MS originally did not contain the Vargadvaya-Vṛtti; which therefore must have been attached to it later on. There are instances where this MS. alone has got the correct reading, e g इति for अपि (p 55, l 3 in Vol II). After the colophon of *paṭala* IV it adds: ॥ ब्रह्मणा निर्मितं शास्त्रं ॥=॥

(7) Paris 215 = Sanskrit 215 of the Bibliothèque Nationale, Paris. It is the same as MS 203 already noted on p 2. It contains both the Vargadvaya Vṛtti and Uvaṭa's Comm. on the Ṛg Prāt. The Vargadvaya Vṛtti ends: इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्तिः ॥ After this Uvaṭa's Comm begins: ॥ श्रीः ॥ अष्टौ समानाक्षराण्यादितः । etc. It ends (sic) इति श्रीपार्षदव्याख्यायामानदपुरवास्तव्यवज्रटपुत्रउवटकृतौ प्रातिशाख्यभाष्ये अष्टादशमं पटलं समाप्त ॥ संव १७५१ (seems to be a correction from १७०७) समये वैशाखवदि ५ बुधे लिखितमिदं पुस्तकं सुंदरभट्टरामदोहकरेण स्वार्थे परार्थे च ॥ ग्रंथसंख्या ५००० इदं पुस्तकं सुंदरभट्टरामदोहकरस्य ॥ राम. Uvaṭa's name is mentioned in the other colophons also. *Paṭala* XVI ends after the Comm on Sūtra 92. The Comm on the last Sūtra contains the spurious matter of course with some variants.

(8) G¹ = MS. No 1 (Veṣṭana 22) of the Govt Sanskrit College Library, Banaras. It contains Uvaṭa's Comm on the Ṛg Prāt without the Vargadvaya-Vṛtti. It begins on fol. 1b श्रीमयूरेशो विजयति ॥ ॥ अष्टौ समानाक्षराण्यादितः । किमर्थमिदमारभ्यते । शिक्षाछन्दोव्याकरणे. etc. It ends on folios 154b and 155 (on 154b) इत्यष्टादशं पटलम् ॥ ।छ॥ ॥छ॥ (on 155) इति श्रीपार्षदव्याख्यायामानंदपुरवास्तव्यवज्रटपुत्रोवटकृतो प्रातिशाख्यभाष्ये तृतीयोध्यायः ॥ छ ॥ शकेंकस्मृतुतिथ्यंके (=Śake 1569 or A. D. 1647) सर्वजित्सुघरे शुचौ ॥ पठया पुस्तं रामकृष्णः प्रातिशाख्यमलीलिखत् ॥ टेङ्कशोपाभिधरामकृष्णीयमेतत् ॥ ॥छ॥ ॥ भाष्याख्यो ग्रंथः समाप्तः ॥ ॥ महेशः प्रीयतामनेन कर्मणा ॥ शिवमस्तु सर्वजगतः परहितनिरता भवंतु भूतगणाः ॥ दोषाः प्रयांतु नाशं सर्वत्र जनः सुखी भवतु ॥छ॥ ॥

This is followed by a few verses regarding the eight Vikṛtis, which are again followed by : (sic) गोभिलो वात्स्यः शिशिरिरास्व-लायनमुद्गलौ ॥ पंचैते शाकलाः शिष्याः शाखाभेदप्रवर्त्तकाः ॥ ऋग्वे-दादिमंहाशाखा कल्पशाखेतरा स्मृताः ॥ गोभिलाः शौनकाः सर्वे कल्पशाखां प्रचक्षते ॥ ॥ छ ॥ ॥ शुभमस्तु लेखकपाठकयोः ॥ ॥ छ ॥ Fol. 155 seems to be in a hand different from the rest. Still Śake 1569 can be taken as the date of the MS Rāmakṛṣṇa is the name of the owner (not of the scribe) of the MS, under whose direction it was transcribed. टेंकशोपाख्य बालकृष्ण, the name of a later owner of the MS, appears on the back-page of the last folio which is otherwise blank.

The unique importance of the MS lies in the fact that it is without the वर्गद्वयवृत्ति as well as the spurious matter in the Comm on the last Sūtra of the Prātiśākhya.

The Comm. on the last stanza (or Sūtra) is as follows : (sic) यो ब्राह्मणश्छंदसामेतं विशेषं वेद भूतानि च त्रैष्टुभजागतानि यो वेद सर्वाणि रूपाणि च । किमिति । यो द्वादशाध्यायानां त्रयाणां वा अभ्यासं करोति भूतानि च त्रैष्टुभजागतानि सर्वाणि रूपाणि च भक्तितः स स्वर्गं जयत्येभिरथामृतत्वं । एवमेनाचार्याणां नमस्कारं दद्यात् । शास्त्रांते चाचार्यनमस्कार उपपद्यते । तस्माद्धास्यत्वं (the marking indicates that the passage from त्रैष्टुभ- to -द्धास्यत्वं is to be deleted) त्रैष्टुभ-जागतानि यो वेद भक्तितः स स्वर्गं लोकं जयति एभिश्छंदोभिः । अथा-मृतत्वं गच्छति । इत्याह भगवान् शौनकः ॥ ॥ छ ॥ गायत्र्या-दीनि छंदांसि सोमो यैराहृतः पुरा । तानि सर्वमिदं कृत्स्नं त्रैलोक्यं सचराचरं ॥ स्वर्ग्यं यशस्यमायुष्यं पुण्यं वृद्धिकरं शुभं । कीर्तिमृग्यं यशस्यं च छंदसां ज्ञानमुच्यते ॥ छंदोज्ञानं नान्यं तस्मा यत्नं कुरु महाज्ञानमाप्नुयादित्येति तत्वं कि ॥

Paṭala XVI ends after the Comm on Sūtra 92. Already written in a clear and beautiful hand, the MS. has been carefully read and studied and contains many corrections or additions and marginal notes in a still finer hand. It is however in a decayed condition, majority of its leaves being very brittle and worn out at the edges. Some leaves are even badly torn.

(9) G[2]=MS No 75 of the Government Sanskrit College Library, Banaras, with folios 53–186 It contains the Comm. of Uvaṭa on the Ṛg Prāt It begins on fol 53 · स्पर्शाः पूर्वे व्यंजनान्युत्तराणि etc. (IV 1).

It is dated 1585 शुदि (? Saṁvat) on folio 186b, on which it ends The Comm is ascribed to Uvaṭa in the colophons, including that of *paṭala* XVIII The Comm on the last Sūtra (XVIII. 62) contains the spurious matter with some lacunae *Paṭala* XVI ends after the Comm on Sūtra 78 It is written in an indifferent hand and is not very accurate

(10) G[3]=It is a complete MS of the Vargadvaya Vṛtti and Uvaṭa's Comm on the Ṛg Prāt and belongs to the Government Sanskrit College Library, Banaras The Vargadvaya Vṛtti ends on fol 7b इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्तिः ॥ It is followed by Uvaṭa's Comm : श्रीः ॥ अष्टौ समानाक्षराण्यादितः । किमर्थमिदमारभ्यते । etc The latter ends on fol 141 (sic) इति श्रीपार्षदव्याख्यायामानदपुरवास्तव्यवज्रटपुत्रउवटकृतौ प्रातिशाख्यभाष्ये अष्टादशम पटल समाप्त ॥ ॥ संव (त्) १७४१ समये वैशाखवदि १३ बुधे लिखितमिदं पुस्तकं भुवनेश्वरगह (भुवनेश्वरगह- is a later correction) रेण स्वार्थे परार्थे च ॥ ग्रंथसंख्या ५००० इदं पुस्तकं गहरोपनामकरामेश्व (गहरोपनामक etc is a later 'correction) रस्य । शुभमस्तु ॥ श्रीराम ॥ *Paṭala* XVI ends after the Comm on Sūtra 92

The Comm on XVIII. 62 contains the spurious portion. It is written in a clear and fine hand and has corrections

(11) G[4]=A MS belonging to the Govt Sanskrit College Library, Banaras It contains the Vargadvaya Vṛtti as well as Uvaṭa's Comm on the Ṛg Prāt The Vargadvaya Vṛtti ends on f. 9 इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्ति (:) ॥ The Comm of Uvaṭa begins just after it ॥ ॐ नमो भगवते मंगलेश्वरश्रीमद्दिव्यलक्ष्मीनृसिंहाय ॥ श्रीवेदपुरुषाय नमः ॥ ॥ अष्टौ समानाक्षराण्यादितः ॥ किमर्थमिदमारभ्यते । etc It ends on f 178b. In its colophons including that of *paṭala* XVII

it is ascribed to Uvaṭa. After the last colophon it adds: प्रातिशाख्ये मूलग्रंथसंख्या ॥७२५॥ and प्रातिशाख्यभाष्ये ग्रंथसंख्या ॥५८५०॥ *Paṭala* XVI ends after the Comm on Sūtra 92. The spurious matter is found in the Comm. on XVIII. 62 Folios 106—108, 113—143 are missing The MS is written in an indifferent hand and has corrections On the title page in a later hand is written: गह्वर इत्युपनामकरामेश्वरभट्टस्येदं ॥ No date is given, but judging by appearance, it is older than G^2

(12) G^4 = A complete MS of the text of the Rg Prāt. belonging to the Govt Sanskrit College Library, Banaras. It begins on fol. 1b: ॥ श्रीगणेशाय नमः ॥ ॥ परावरे ब्रह्मणि etc. It ends on fol. 31: इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलं ॥ ॥ संवत् १६७८ समये वैशाखकृष्ण १३ सोमे. After this in a later hand is added: ॥ इदं पुस्तकं गह्वरइत्युपनामकरामेश्वरभट्टस्य । स्वर्ग्यं यशस्यमायुष्यं etc. ending शोधितं पुस्तकमिदं स्वार्थे परार्थे च ॥ It is written in a fine hand

(13) G^5 = A MS of the text of the Rg. Prat. belonging to the Government Sanskrit College Library, Banaras It beings on fol. 1b: ॥ श्री गणेशाय नमः ॥ हरिः ओम् परावरे ब्रह्मणि etc. It ends on f. 94. ॥ इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलं समाप्तं ॥ इदं पुस्तकं महादेवभट्ट बोवडा इत्युपनाम्ना तस्य रघुनंदभट्टेन लिखितं ॥ स्वार्थं परार्थं च ॥ श्रीरस्तु ॥ श्रीरस्तु ॥ ॥ बोवडेनंदभट्टेन लिखितमिदं पुस्तकं ॥ on the back-page is written in a different hand: ॥ इदं पुस्तकं रामेश्वरभट्टगह्वरस्य ॥ Folios 1—2 are in a later hand. Size of the leaves is: $4\frac{1}{2}'' \times 2\frac{7}{10}''$. Excepting the portion added in a later hand, the MS. is written in a beautiful hand. Folio 21 is missing

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3 DETAILED DESCRIPTION OF THE MSS

A. TEXT-MANUSCRIPTS

(1) B[1]=MS. Sanskrit e 9

This MS contains two different works (1) The Rgveda-Prāt śākhya and (2) the Svarāṅkuśa[1]—a small treatise on accent by Jayanta Svāmin Both are written continuously by the same hand though the scribe s name कर्वेल-करोपनाम विष्णुभट्ट as well as the date शके १७२८ (=A A 1806) appear at the end of the former The MS has been described in the *Catalogue of Sanskrit MSS. in the Bodleian Library* by winternitz and Keith, Vol ii p. 22 The following further information may however be added

On the title page is written by the same scribe ॥ अथ प्रातिशाख्यप्रारंभ ॥ On the back page is written in a different hand. ऋग्वेदीयशाकलशाखा प्रातिशाख्यम् ७०० It begins on f 1b (sic) श्रीगणेशाय नम ॥ हरि ओरम् ॥ परावरे ब्रह्मणि यं सदाहुर् etc The R, Prāt concludes on f 30 इति प्रातिशाख्येऽष्टादश पटलं ॥ इति तृतीयोध्यायः ॥ Below this follow several lines beginning (sic) करेणु काविणी चैव हारिणी हरितेति च ॥, and ending या तु हसपदा नाम सा तु रेफषकारयो । नकारात पदं पूर्वं यवहेषु परेषु च ॥ नकारयवहा मध्ये सत्र वर्णसंयुतं ॥१॥ After this the date and the scribe s name are added

The colophons at the end of the several *paṭalas* are generally of the following type ॥ इति प्रातिशाख्ये प्रथमं पटलं ॥, while at the end of the *adhyāyas* is also added ॥इति .ध्याय ॥

The first six stanzas are numbered continuously Afterwards it numbers only *vargas* the sixth stanza forming

1 Edited with a commentary by Satya Vrata Samaśrami in the Uṣa, Saṁvat 1951

the first of the first *varga*. The *vargas* are numbered for each *paṭala* separately. The *paṭalas*, however, are counted continuously for the whole work, not only for each *adhyāya*.

The numbers at the end of the stanzas in the beginning, and of the *vargas* as well as the colophons are painted in brownish red paint. Yellow pigment is sometimes used for obliterating mistakes.

The MS. is, on the whole, very good, correct, consistent in its method, and carefully written. It is one of the best MSS. that I have used for this edition.

Apart from the last stanza of the Svarāṅkuśa, which is pointed out in the Bodleian Catalogue to be identical (except –स्वरितोदये for –स्वरितोदयाः) with stanza 19 of *paṭala* III of the Prātiśākhya, the 14th (एकाक्षरसमावेशे etc.) and 15th (अनुदात्तः परः etc.) stanzas also of the former are identical with stanzas 2 and 3 of the same *paṭala* of the latter.

(2) M=Max Müller Memorial MS. d. 9.

Contents: Two works written by the same hand, the second being only a sort of an appendix to the first.

1. The Ṛgveda-Prātiśākhya of Śaunaka complete in eighteen *paṭalas* and three *adhyāyas*. It begins on f. 1b: श्रीगणेशाय नमः ॥ श्रीसंश्च्छदाशिवाय नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीसरस्वत्यै नमः हरिः ओम् ॥ प्रथमे मरुत्वि etc. The three *adhyāyas* end on ff. 18, 32b, 49b. The colophon at the end of the last *paṭala* runs, on f. 49b., thus: (sic) इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं कार्दंवम्य अष्टादशं पटलं ॥१८॥

In the colophons of the *paṭalas* of the first two *adhyāyas*, the *paṭalas* are counted consecutively, while in the 3rd *adhyāya* an inconsistent attempt is made to count them anew.

It numbers only the *vargas*. The first ten introductory stanzas are left unnumbered, the first *varga* being numbered after च परक्रमे द्वे ॥ Up to the end of the first *varga* of the third *paṭala* of the first *adhyāya* the *vargas* are numbered separately for each *paṭala* the continuous number of the *vargas* being given only sometimes. After that, till the end of the second *adhyāya*, the *vargas* are numbered only consecutively for each *adhyāya*. In the third *adhyaya* there is a certain irregularity the consecutive number of the *vargas* for this *adhyāya* being given throughout while in some *paṭalas* the *vargas* are numbered separately as well. There are 35 *vargas* in the first *adhyāya*, 30 in the second and 37 in the third.

2. The second work in the MS., written immediately after the close of the Ṛg. Prāt., is the Varṇa krama lakṣaṇa of Jagannātha. It is a brief treatise on phonetics, in verse, dealing mainly with *Svara bhakti*, hiatus and doubling of consonants. It extends over about three pages beginning on f. 49ᵇ and ending on f. 51. The second verse is पदक्रमविभागज्ञो वर्णक्रमविचक्षण । स्वरमात्राविशेषज्ञो गच्छेदाचार्यसंपदम् ॥ This is identical with the 8th introductory stanza of the Ṛg. Prāt. The end of f. 50, just before the colophon, is ऋग्विराम पदविरामो विवृत्तिविराम प्रउग समानपदविवृत्तिविरामस्त्रिमात्रो द्विमात्र एकमात्रोर्धमात्र इत्यानुपूर्व्ये णेत्यापस्तंबप्रातिशाख्ये वचन ॥

Excepting this last sentence which refers to Tait. Prāt. XXII. 13, the rest of this work as stated above is in verse form. The colophon just below this is ॥ इति श्रीमज्जगन्नाथ-विरचित वर्णक्रमलक्षणं समाप्त ॥ Below this follow several lines beginning (sic) ॥ इति प्रातिशाख्यमथ समाप्त ॥ गायत्र्यादीनि छंदांसि सोमोपैराहृत पुरा ॥ तानि सर्वमिद कृत्स्न त्रैलोक्यं सचराचर ॥१॥ श्रीं नम शौनकाय and ending (sic) ॥ अदृश्यभावा मतिविभ्रमाद्वा यत्किंचिदून लिखिते मयात्र ॥ तत्सर्वमार्यैं परिशोधनीय कोप न कुर्यात्खलु लेखकस्य । संवत् १८७७ शके १७४२ खरनामे संवत्सरे उदगयने शिशिरर्तौ माघशुक्ल-

पौर्णिमाभृगुवासरे तद्दिनी इदं पुस्तकं गोळवलकरोपनामकरामचंद्रात्मजचिंतामणेन लिखितं स्वार्थं परार्थं च ॥छ॥ इति पुस्तकं समाप्तं ॥

In both the works a short vertical stroke in red ink is employed, above the lines, to mark the end of metrical quarters. Yellow pigment is often used to obliterate mistakes. Brownish red paint is generally used to paint the colophons, the numbers, and the double vertical strokes (विराम) in black ink at the end of half-stanzas. On the title page is written by the same scribe :

(sic) ॥ अथ प्रातिशाख्यप्रारंभः ॥
॥ श्री सरस्वती प्रसन्न ॥थां॥

After -शाख्य is supplied, above the line, in a different hand : जगन्नाथस्य वर्णतत्त्वं. On the back-page is written by the same scribe : (sic) ॥ अथ प्रातिशाख्यसमाप्तः ॥, but अथ is corrected to इति. On f. 1 is written in another hand : (sic) प्रातिःशाख्य ५३ वर्णक्रमलक्षणं. Above the line is written : जगन्नाथ.

Size : 9¾"×3¾".

Material : paper.

Number of leaves : ii+52+ii blank. There are really 54 leaves, as ff. 1 and 52 are doubled.

Number of lines : 6—8.

Character : Devanāgarī. Clear, bold and, on the whole, accurate handwritting.

Date : Saṁvat 1877, Śake 1742 (see above)=A. D. 1820.

(3) C^1, (4) C^2, & (5) C^3=MS. Chandra Shum Shere d. 176.

Contents : four independent MSS.—the first three containing the Ṛgveda-Prātiśākhya, and the fourth, the Taittirīya-Prātiśākhya—written in different hands, of different

size, but bound together in one volume They can best be described separately.

1. This is my C[1] A complete MS of the Ṛg. Prāt. It begins on f. 1ᵇ श्रीगणेशाय नमः ॐ ॥ परावरे ब्रह्मणि etc Out of the ten introductory stanzas it gives only three—the first, the ninth and the tenth It ends on f 34 : (sic) इति श्रीमच्छौनकाचार्यविकृतौ बह्वृचप्रातिशाख्येऽष्टादशं पटलम् ॥ ८ इति प्रतिशाख्ये तृतीयोध्यायः समाप्त श्रीविश्वेश्वरार्पणमस्तु ॥ This is followed by परावरे ब्रह्मणि ५ etc , i e , by an abstract (6 lines) of the Ṛg. Prāt , in which the first two or three words (*pratīka*) of each *paṭala* are given, together with the number of the *vargas* in that *paṭala* This abstract concludes with the words : (sic) तृतीयोध्याय. समाप्तः श्रीकाशीविश्वेश्वर ॥ वक्रतुंड. According to this abstract, the number of the *vargas* in the 18 *paṭalas* is respectively 5, 9, 4, 8, 6 3, 7, 6, 6, 3, 6, 2, 4, 6, 2, 12, 6, 7.

The three *adhyāyas* end on ff 12ᵇ 23, 34. The colophons of the several *paṭalas* are generally of the nature इति प्रथमं पटल ॥ or (sic) इति ७ पटलं (f. 15), i e the *paṭalas* are counted together for the whole work The *vargas* are numbered continuously for each *adhyāya*, their number being 35 in the first *adhyāya* 30 in the second, 38 in the third It will be noticed that this numbering of the *vargas* in the 3rd *adhyāya* does not agree with that (37) given above according to the abstract This disagreement is due to the fact that *paṭala* XV is divided into 3 *vargas* in the *MS.*, while in the abstract only 2 *vargas* are assigned to that *paṭala* The first *varga* ends after च परक्रमे द्वे । which shows that the three introductory stanzas are not included in this *varga*.

The text is bounded on either side by two double (4) red lines Sometimes in the colophons and in श्रीगणेशाय नमः in the beginning, alternate syllables are generally written in

red ink, the rest in black. The Virāmas at the end of half-stanzas and stanzas are marked by two vertical strokes in red ink. But the strokes are generally absent when the number of *vargas* is given. In the first *paṭala*, the end of a Sūtra is indicated by brownish red pigment, which is also used to paint the number of the *vargas* as well as colophons. Yellow pigment is used for obliterating mistakes.

Ff 7, 13, 19, 25, 31 are of deep yellow colour, ff 1, 4, 10, 16, 22, 28 and 34 are rather yellowish.

The title page bears the original No. of the MS as १७५१ and also the word (s c) प्राति शाख्य   कात्यायन before प्राति शाख्य is corrected to शौन(क).

Size $9\frac{3}{8} \times 4\frac{3}{10}$

Material paper

Number of leaves 34

" , lines 8–9

Character Devanāgarī

Date not given, but its appearance shows that the MS is undoubtedly a modern one.

Scribe not known

It is a neat, accurate, very carefully and beautifully written MS

The colophons are generally of the following type: इति प्रातिशाख्ये प्रथमं पटल ॥

Of the ten introductory stanzas, it gives only five, i e, stanzas 1-2, 3 (formed by the two lines beginning with सन्धेर् and उभयं), 9 and 10

It numbers stanzas till the end of the stanza अष्टौ समाना - etc. which is numbered 7, instead of 6, owing to the insertion of a second reading also of the stanza कखौ गघौ ङ etc After अष्टौ समाना- etc. it numbers only *vargas* The *vargas* are numbered continuously for each *adhyaya* The *patalas* are counted continuously for the whole work, but at the end of the 6th *patala* is also added ॥ इति प्रातिशाख्ये प्रथमोध्यायः ॥

Size $9\frac{1}{10}'' \times 4\frac{1}{8}''$

Material paper

Character Devanagari

Number of leaves 18 + 1, the 16th being doubled

" " lines 8 – 10

Date not given, but modern appearance

Scribe not known

Handwriting fairly good The MS is not written accurately and the last portion is especially full of mistakes

On the title-page is written in red ink प्रातिशाख्य २८. Above this line two numbers are written २०४४ and १८

3 This is my C[3] It is a complete MS of the Rg Prāt It begins on f 1b श्रीगणेशाय नमः ॥ॐ॥ परावरे ब्रह्मणि यं etc It ends on f 35b (sic) ॥ इति शाख्ये तृतीयाध्यायः समाप्तः ॥ The text is divided into three *adhyayas* and each *adhyāya* into six *paṭalas*. The *adhyāyas* end on ff 13, 23b, 35b The colophons of the several *paṭalas* in the first *adhyāya* are generally of the nature: इति प्रातिशाख्ये प्रथमं पटलं, but in the second and third *adhyāyas* they are of the type इति प्रातिशाख्ये द्वितीयाध्यायस्य प्रथम पटल ॥ At

the end of the *adhyāyas* the number (6) of the *paṭalas* is not stated, only the end of the respective *adhyāya* being indicated by some such words as || इति प्रातिशाख्ये प्रथमाध्यायः समाप्तः ||

The MS is rather inconsistent in its method of numbering the stanzas and *vargas* In the first *adhyāya* an inconsistent attempt is made to number the stanzas consecutively till 100, after that they are numbered afresh till the end of the *adhyāya* In the first *paṭala* of the same *adhyāya* the five introductory stanzas are inaccurately numbered, then the five stanzas beginning with अथो समाना- are numbered consecutively After this, only *vargas* are numbered till the end of the *paṭala*, at the end the total number of the *vargas* as well as of the stanzas being given as ||५||२६||.

In the 2nd *paṭala* the number of the stanzas appears, for the first time, after the 8th stanza as ||४०||. The continuous numbering of the stanzas, as indicated above, really begins from this number till the end of the first *adhyāya* In the 2nd *paṭala* sometimes the number of the *vargas* also is given Again, at the end of some *paṭalas*, in the 1st *adhyāya*, the total number of the *vargas* and the stanzas for that *paṭala* is also given

In the 2nd and 3rd *adhyāyas* only the *vargas* are numdered seperately for each *paṭala*

The *paṭalas*, as shown above, are counted for each *adhyāya* separately

The text is bounded on either side by three red lines, but on the last folio it is so bounded by two black lines. Ff 4, 6, 8, 11, 14, 17, 20, 22, 24, 26, 30, 35 are deep yellow in colour, On the title-page is wtitten (sic) प्राति शाख्य ३५. Before this is added afterwards in blue ink ४५४० शाखायन. Yellow pigment is sometimes used for obliterating mistakes

Size $8\frac{4}{8}" \times 4\frac{3}{16}"$.

Material paper

Character Devanāgarī

Number of leaves 35+1, f 33 being doubled

" " lines 10—11, on the last page only 4 lines .

Date not given, but modern appearance.

Scribe not known

Handwriting fairly good and on the whole accurate

4. The fourth MS in this volume is that of the Taittirīya-prātiśākhya It is a complete MS in 13 folios It is written in two different hands Till the middle of f 9b it is very badly written, the rest being somewhat better It begins on f 1b ||ॐ|| श्रीगणेशाय नमः || || अथ वर्णसमाम्नायः || अथ नवादितः समानाक्षराणि | etc It ends on f 13b (sic) गच्छेदाचार्यमङ्गसद गच्छेदार्यसङ्गसदगिति |१२|६(?)| इति प्रातिशाख्यं संपूर्णं || अध्यायतैत्तिरीयाणामनुस्वारः प्रवर्त्तते | तस्याग्रद्वौ गकारः स्यादुत्तरस्त्वनुनासिकः || अथ चतस्रः संहिताः | अथ वर्णा.

(6) C⁴=MS Chandra Shum Shere d 177.

Contents two different MSS written in different hands and of different size

1 The Ṛg Prāt of Śaunaka, complete in eighteen *paṭalas* and three *adhyāyas*. It begins on f 1b || || श्रीविघ्ननिवारिणे नमः || || परावरे ब्रह्मणि etc It ends on f 34 (sic) || इति पार्षदप्रातिशाख्ये अष्टादशपटल समाप्तं || || शुभमस्तु || || रामकृष्णाभ्यां नमः || || (f 34b) क्रमं चाक्रमणं कुर्याद्व्युत्क्रमं च पदे पदे | स्वरसन्धिसमायुक्तमेतद्व्यत्यासश्च लक्षणं || || शके || १५६७ वर्षे पार्थिवसंवत्सरे श्रावणे मासि शुक्लपक्षे तृतीया अग्निहोत्रिणा अनंतभट्टेन प्रातिशाख्य स्वार्थं परार्थं च लिखित || || ७ || || राम || || कृष्ण || || गोविंद || श्रीवेदपुरुषाय नमः ||

The three *adhyāyas* end on ff 13, 23b, 34

The 1st *paṭala* concludes with the words || इति पार्षदप्रातिशाख्ये संज्ञापटल प्रथमं समाप्त || The 2nd *paṭala* begins with the words || अथ

संधिपटल ॥, and ends इति पार्षदप्रातिशाख्ये संधिपटलं द्वितीय समाप्तं ॥ The 3rd *patala* begins with the words ॥ अथ स्वरपटल ॥, and ends इति पार्षदप्रातिशाख्ये स्वरपटलं तृतीयं समाप्त ॥ The 4th *pa'ala* begins ॥ अथ व्यजनसंधिपटलं ।, and ends इति पार्षदप्रातिशाख्ये व्यजनसंधिपटल चतुर्थं समाप्त ॥ *Pa'ala* V begins ॥ अथ णत्वणत्व-विवेकपटल ।, and ends ॥ इति पार्षदप्रातिशाख्ये णत्वणत्वविवेक-पटलं पचमं समाप्तं ॥ In the same way *pa'ala* VI is named, in the beginning and in the colophon, क्रमसङ्क्रमसंधिविशेषपटल; at the end of the colophon being also added इति प्रथमोध्यायः ॥ *Pa'ala* VII is named, in the beginning and in the colophon, सामवशसंधिपटल *Pa'ala* VIII begins with the words ॥ अथान्त.पादविग्रहपटल । The colophon of *pa'ala* XV runs ॥ इति स्वाध्यायपटल पचदश ॥ The rest of the *patalas* are not named, either in the beginning or in the colophons The end of the 2nd *adhyaya* is indicated by adding ॥ द्वितीयोध्यायः ॥ to the colophon of *pa'ala* XII

Another speciality of this MS is that it tries to number the stanzas for each *patala* separately, though sometimes wrongly, throughout the work The number of the *vargas* is sometimes given in *pa'alas* I IX. Sometimes to the two figures indicative of the numbers of the stanzas and the *vargas* another figure is added to show the number of the stanzas in that particular *varga*, e g, at the end of *pa'ala* V, । २८ । ३ ।६ ॥ which indicates respectively, the number of the stanzas in the *pa'ala*, the number of the stanzas in the last *varga*, and the number of the *vargas* in the *pa'ala* The total number of stanzas, in *patala* I, is given as 36, and that of *vargas* as 5 Except in the case of the last *varga* of a *patala*, the number of stanzas forming a *varga* being usually 5, it follows that the ten introductory stanzas are not counted in the *vargas* In marking the end of the first two *vargas* of *patala* I, the word वर्ग also is given before the number of the *varga*

The text is bounded on either side by double black lines On the title-page there are 9 lines of miscellaneous verses apparently written by the same scribe At the top of the same page is written (sic)

पार्षदप्राति.शाख्य ११७, also प्रातिशाख्य पत्रे ३४. Below this is written २०६४ Red paint is sometimes used Yellow pigment is often used for obliterating mistakes An attempt is made to mark the accent in red ink in stanzas containing vedic quotations on ff 3, 3b (end of paṭala I) 17b , 18, 18b , 19, 19b (paṭalas ix, x), 20b (stanza 4, paṭala xi)

Size $10\frac{1}{4} \times 4\frac{3}{8}$"

Material paper

Number of leaves 34

" " lines 9 10 The last page has only 4 lines

Character Devanagari

Date शके १५६७ see above) = A D 1645

Injuries The MS being rather old, is slightly worn away at the margin, but no injury has been done to the text A few words on the title page as well as on the back page are rather damaged through rubbing though they have generally not become quite indistinct The paper being of a brownish yellow colour has turned, owing to age, to dark brown near the edges The MS is not very accurate

The handwriting is quite indifferent

2 The second MS bound in the same volume is Śikṣā of the Yajur veda composed by Amareśa It is styled on the title page as अमरेसी (शी) शिक्षा[1] and also as कात्यायनप्रातिशाख्यकारिका. It begins on f 1b ॐ नमः श्रीयाज्ञवल्क्याय श्रेयो दिशतु नः कृष्णः etc It is an incomplete MS, in verse, and ends on f 8 The number of lines on each page is 11

Character Devanagari

Date and Scribe are not given

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1 Published in the शिक्षा संग्रह, Benares Sanskrit series Nos 35 40, 42 44 46

(7) C[5] = MS Chandra Shum Shere e 59

Contents the Rg Prat ascribed to Saunaka The text is divided into three *adhyāyas* with six *patalas* in each *adhyaya* The *adhyāyas* end on ff 14b, 25b, 38b

It begins on f 1b (sic) श्रीगणेशाय नमः ॥ परावरे ब्रह्मणी य etc. It ends on f 38b (sic) ॥ इति प्रातिशाख्ये तृतीयोध्यायः । ॥ इति ऋग्वेद-प्रातिशाख्ये अध्यायत्रयः ।३॥ पटलान्यष्टादश । १८॥ वर्गा द्वयोधिकशत ।१०२॥ एव प्रातिशाख्य. समाप्त॰ ॥ ॥श्रीरस्तु ॥ ॥ नृपशालिवाहनशके १५१८ दुर्मुखाब्दे फाल्गुनशुक्लपौर्णमाया तिलकपाठकयोः इद पुस्तक लिखित । शुभमस्तु ॥ ॥श्रीराम ॥ ॥श्रीरस्तु ॥ ॥श्रीराम ॥ श्रीरामाय नमः ॥ ॥ कालभैरवाय नमः ॥ ॥शुभमस्तु ॥ ग्रंथ षसख्या श्लोकानुष्टुप् ॥ ६६५.

The MS does not number stanzas The first *varga*, as in other MSS, ends after च पञ्चमे द्वे . Till the end of the third *varga* of *patala* IV, *adhyāya* I, the *vargas* are numbered continuously, as well as separately for each *patala* Thenceforth till the end of the MS, they are numbered only separately for each *patala* The *patalas* are counted for each *adhyāya* separately The colophons are generally of the following type (sic) इति प्रातिशाख्ये प्रथमाध्यायस्य पंचम पटलं ॥ At the end of each *adhyaya*, however, the colophon instead of mentioning the *patala*, only indicates the end of the particular *adhyāya*, the colophon, for instance, at the close of *adhyāya* I is इति प्रातिशाख्ये प्रथमोध्यायः समाप्तः ॥ Before this is given एव वर्गपटल ॥६॥ Similarly before the colophon of *adhyāya* II is added पटल । ६ वर्ग ३० ।

The end of *patala* IV, *adhyaya* III, coincides with the end of the 10th *varga* of this MS, i e, with the end of the stanza अस्मा ऊ षु प्रभे etc. (XVI stanza 52), the remaining 8 stanzas of this *patala* (according to other MSS) forming the first *varga* of the following *patala* (Cp also I[1], B[n], and W)

The text is bounded on either side by three, sometimes even by four, black lines Red paint is used, in the beginning, to colour the numbering of *vargas* and the colophons of the

patalas Yellow pigment is sometimes used to obliterate mistakes Ff 7[b] and 8[a] present a blackish appearance on account of rubbing of the opposite pages against each other

A peculiarity of this MS is that an attempt is made, from f 13 to the end, to separate even the Padas of stanzas by means of one or two vertical strokes e g f 27[b], lines 2–3 (sic) समुद्दिष्टा वर्णगुणाः पुरस्तो । न्निर्दिष्टाना साहितों यश्च धर्मः । Cp also f 33[b], lines 1–2 आदेशेऽष्टाक्षरो विद्या । रसोपसर्गे-. Sometimes the division is not marked at all e g f 35, line 3 (sic) स्तोमशब्दे परे धाव्यृतशब्दे परेऽस्त्रियत् ।

On the title-page is written (sic) २०३४ ऋ-प्राति·शाख्य ३८.

Size $7\frac{1}{2} \times 5\frac{3}{10}$

Material paper

Number of leaves ii+38+ii blank

" " lines 11–12

Character Devanāgarī

Date १५१८ शके (see above)=A D, 1596

Scribe not known

The MS is closely written in an indifferent hand and is not very accurate

(8) C^6 = MS Chandra Shum Shere e 63

Contents an incomplete MS of the Rg Prāt, ending with the first Pāda of the 11th stanza of *paṭala* VI It begins on f 1[b] ॥ श्रीगणेशाय नमः ॥ परावरे ब्रह्मणि य etc It ends abruptly on f 20 गार्ग्यस्योष्मा सोष्मणो वर्जयेत्त ॥२॥ नादः परोभिनिधानाद् अ‍ु व त-. Ff 15–18 (inclusive) containing the text -ष्परि (stanza 25, *paṭala* IV) to नक्षोभिस्त्मने (*stanza 27, paṭala* V) *are missing The colophons* are generally of the type : इति प्रातिशाख्ये प्रथमं पटलं ॥ On the back of the last folio is written (sic) प्रातिशाखि सप्त तदर्धं समाप्त ॥ Above the line is written ६५, and below the same २०.

Size $8\frac{3}{8}'' \times 4$

Material paper

Number of leaves ii+20+ii blank (ff 15–18 are missing)

" " lines 7

- Date and scribe not given, but the appearance is modern

Character Devanagari

The handwriting is rather bad and generally inaccurate

(9) I¹=A MS of the India Office Library (No 1355)

Contents eight different MSS bound in one Vol all of which are written in different hands and are of different size Excepting the 4th MS which is in Bengali writing, all the rest are written in Devanagari characters The MS of the Ṛg Prāt is the seventh in this Vol and is briefly described by Eggeling in the *Catalogue of the Sanskrit MSS in the Library of the India office,* under No 64 The following further account may be added to that brief description

The text is divided into three *adhyayas* The *paṭalas* are generally counted continuously for the whole work, but sometimes only for each *adhyaya* Thus, for instance, while the colophon of *paṭala* XIII runs thus प्रातिशाख्ये तृतीयाध्यायस्य प्रथमं पटल ।, that of the next *paṭala* is इति प्रातिशाख्ये चतुर्दश पटलम् ॥

Paṭala XVI ends in this MS, as in C⁵, after the stanza अस्मा ऊ षूमे etc (XVI stanza 52) The colophon after this stanza runs thus ॥ इति प्रातिशाख्ये षोडश पटलम् । But after the stanza सकृतिस्तु etc (XVI stanza 60) which is the final stanza of the same *paṭala* according to other MSS, the MS also reads । इति चतुर्थ पटल । That this addition is due to the mistake of the scribe is apparent from the fact that the numbering of the *vargas* of *paṭala* XVII begins after the former colophon of *paṭala* XVI

Of the ten introductory stanzas it has only 1, 9 and 10 After these introductory stanzas which are numbered inaccurately, only *vargas* are numbered separately for each *paṭala* The *varga* ending with च परक्रमे द्वे, in *paṭala* I, is numbered ॥ २ ॥, instead of ॥ १ ॥, as

in other MSS Thus the total number of the *vargas* in *paṭala* I is 6

It begins on f 1b ॥ श्रीगणेशाय नमः ॥ परावरे ब्रह्मणि etc The conclusion in full, at the end of the MS, runs as follows (f 24) (sic) इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलम् । तृतीयोध्यायः समाप्तः प्रातिशाख्य च समाप्तम् ॥ श्रीः ॥ श्रीः । श्री. । संवत् १७८१ समये भाद्रपदकृष्णतृतीयाया समाप्त प्रातिशाख्य खेटो (not खेदे—, as given by Eggeling) पनामकशिवरामभट्टस्य ॥ ॥ अदृष्टदोषतोपि वा मतिभ्रमेण लेखन । यदूनमत्र वाधिक निशोध्यमेव साधुभिः ॥ श्रीः ॥

The text is bounded on either side by double black lines Red paint is used for painting the number of the *vargas*, the colophons and sometimes some words of the text also Yellow pigment is employed for obliterating mistakes Corrections made or omissions supplied on the margin are sometimes, but not always, written by the original scribe On the title page is written 'Presented by H T Colebrooke Esqr' On the same page is written upside down (sic) ॥ इति प्रातिशाख्यप्रारभाः ॥ On the back page is written ॥ इति प्रातिशाख्यसमाप्ता ॥ श्रीरामाय नमः ॥ Below this is written in two lines वे० मू० ८०० स० २१.

(10) W = Whish 73 (1) of the Library of the Royal Asiatic Society, London.

This is a text MS of the Ṛg Prāt in Grantha characters on palm leaves An important feature of the MS is that it lacks all the ten introductory stanzas In view of the importance of the division of the *paṭalas* in this MS, which is not followed in any other MS except W¹ (see below), I have throughout shown the same in my foot notes on the Text of the Prātiśākhya (in Vol II) The *paṭalas* are divided, not into *vargas*, but into groups of ten stanzas, except at the end of some *paṭalas* where the group may contain less stanzas

The MS ends after stanza 52 of *paṭala* XVI (XVIII according to this MS) the colophon being इति छन्दोविचितौ प्रथम अादितो-ष्टादशपटलः । हरिः ओं ॥ For further details about this MS cp M Muller's Ṛg Prāt, Introduction, pp 22–24

B COMMENTARY-MANUSCRIPTS.

(1) B[2] MS Sansk c 10.

Contents (1) a commentary, called Vṛtti, on the ten introductory stanzas of the Ṛgveda Prātiśākhya, and (2) the Pārṣada-Vyākhyā a commentary on the rest of the Ṛgveda Prātiśākhya, by Uvaṭa Both are written continuously and in the same hand and are called प्रा० भा० on the margin The MS is briefly described in the *Catalogue of Sanskrit MSS in the Bodleian Library*, Vol. II, pp 22–3 The following further account may be added

1 The commentary on the ten introductory stanzas begins on f 1b श्रीगणेशाय नमः ॥ ओम् ॥ सूत्रभाष्यकृत. etc. It ends on ff 11b (duplicate) and 12 एवं वर्णसमाम्नायमुक्त्वा तत्र लघुनोपायेन सज्ञापरिभाषाभ्यां शास्त्रे सव्यवहारसिद्धिं मन्यमान· सज्ञासंहितबधार्थमाह । इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्ति. । The text proper is all incorporated in the commentary and quoted in short sections, sometimes in full and sometimes in Pratīka form The painter, however, has painted red only the text of the first stanza as well as of the 9th and the 10th, probably under the impression—gathered from such MSS as C[1] or I[1]—that these three were the only genuine introductory stanzas of the Ṛg Prāt The text, though divided into Sūtra like short sections, is not numbered at all in any way, excepting the reference to वर्गद्वय in the colophon quoted above

2 Uvaṭa's commentary begins on f 12 अथो समानाक्षराण्यादितः । किमर्थमिदमारभ्यते । etc. It ends on f 229b (sic) छन्दोज्ञान नान्यस्तस्मात्प्रयत्न कुरु माहा ········ ··ना नान्यदस्तीति तत्र किं ॥ इति श्रीपार्षदव्याख्याया आनदपुरवास्तव्यवज्रटपुत्रउवटकृतौ प्रातिशाख्यभाष्ये अष्टादशपटलं समाप्त ॥

Below this follow several lines, on the nature of the five kinds of *svara-bhakti* beginning करेणु कर्विणी चैव हारिणी हरितेति च ।, and ending या तु दृश्यदा नाम सा तु रेफषकारयो. ॥ After this are given the date (शके १७१६ A D 1794) and the scribe's name (कर्वेउकरोपनाम्ना विष्णुभट्टस्य लिखित; cp Bodl Catal)

which are followed by the words ॥ श्रीवेदपुरुषार्पणमस्तु ॥ A comparison of this with the end-colophon of B[1] will show that both the MSS are written by the same scribe

The text is divided into 18 *paṭalas*, which are numbered consecutively for the whole work Except at the end of *paṭala* VI, where प्रथमोऽध्यायः is added to the usual colophon, the *adhyāya* is never mentioned either at the end of *paṭala* XII, or *paṭala* XVIII The text is quoted in Sūtra form

The plan, followed in this MS, of numbering Sūtras, stanzas or *vargas* is very irregular and inconsistent It starts with a very complicated method which is very similar to that of I[3] (cp below) and finishes with one which is even more simplified than that of B[3] (cp below) In the first *paṭala* an attempt is made to number Sutras, stanzas, *vargas*, and stanzas in a particular *varga* The scheme was bound to fail by its very nature The numbering is very often wrong and one or two figures are very often wanting In *paṭalas* X, XII–XVI, XVIII, and also in *paṭalas* XI, XVII with a few exceptions, only Sutras are numbered for each *paṭala* seperately In the rest of the *paṭalas* sometimes the one, sometimes the other, and sometimes both of these plans are tried inconsistently The numbering, moreover, in the last case is sometimes consecutive, and sometimes for each *paṭala* separately Sometimes in several *paṭalas* no numbering occurs for pages together Except in the case where the end of a stanza occurs in the middle of a Sutra, the numbers are generally given after the commentary of a Sūtra The last two stanzas of *paṭala* XIII which are without any commentary are not numbered at all, the numbering (॥ ४८ ॥) stopping with the preceding Sutra

The text is bounded on either side by two red lines only up to f 207b , the rest not being bounded at all

Sutras, numbers of Sutras, *vargas* and of stanzas, colophons and sometimes by mistake even parts of the commentary are painted red Black pigment is used for obliterating mistakes, e g f 206b A feature of the MS is the use of the sign ∘ for the sake of abbreviation, especially after Vedic quotations in the commentary The

tendency is not so much marked in the first two *paṭalas* as after wards E g क० is generally written for कस्मात्

On the title page, besides a stamp of the Bodleian Library the words 'sent from Benares 1861', is also written || अथ प्रातिशाख्य भाष्यप्रारम्भः || ५०८०, After अथ is supplied शाकलशाखा On the back page is written by the same scribe (sic) || अथ प्रातिशाख्यभाष्य-समाप्त ||

The MS is on the whole accurate and is written in a neat, bold hand There are two lacunae on f 229b , one of which is shown above in the concluding lines of the MS

(2) B^3=MS Sanskrit d 20

Contents (1) a commentary, called Vṛtti, on the ten introductory stanzas of the Ṛgveda Prātiśākhya , and (2) the Pārṣada vyākhyā a commentary on the rest of the Ṛg Prāt, by Uvaṭa Both are written continuously and in the same hand, and are called प्रा० भा० on the margin The MS is described in the *Catalogue of Sanskrit MSS in the Bodleian Library*, Vol II, p 23 The following further information may be added

1 The commentary on the introductory stanzas begins on fol 1b It ends on fol. 6b (sic) तथा प्रथमपञ्चमौ द्वावूष्मणा इत्येवमादिष्वय क्रमो वेदितव्य || || इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्ति || || एव वर्णसमाम्नायमुक्त्वा तत्र लघुनोपायेन सज्ञापरिभाषाभ्या शास्त्रे सव्यवहारसिद्धि मन्यमान, सज्ञापरिभाषमाह || The text proper is all incorporated in the commentary and is quoted in Sutra like short sections, generally in full but sometimes only the first word with the mark of abbreviation (o) and the last word, e g परावरे० शौनक || for the first stanza Besides the text of stanzas 1, 9, and 10 which is painted red as in B^2, the beginnings of the lines मारद्रुकेयः etc., समानताम् etc. and of the stanza सुधैर् etc are also painted in a somewhat different red colour The rest of the text is left unpainted It is clear that the painter thought the text so painted to be the genuine part of the Prātiśākhya (cp B^1) and the rest a part of the commentary The colophon the words (like तथा च) marking the beginning or the end of a quotation from some other work and

the नमस्कार in the beginning are also painted red The text is not numbered in any way, excepting the reference to वर्गद्वय in the colophon quoted above

2 Uvaṭa's commentary begins on f 6b (sic) ओं नमो भगवते मंगलेश्वरश्रीमद्दिव्यलक्ष्मीनृसिंहाय ॥ श्रीवेदपुरुषाय नम. ॥ ॥ अष्टौ समानाक्षराण्यादित ॥ किमर्थमिदमारभ्यते । etc It ends on ff 104b, 105 (sic छंदोज्ञान नान्यस्तस्मात् प्रयत्न कुरु महा—नातान्यदस्तीति तत्वकि ॥२४॥६१॥३८॥ इति श्रीपार्षदव्याख्यायामानंदपुरवास्तव्यवज्रट पुत्रउवटकृतौ प्रातिशाख्यभाष्ये अष्टादश पटल समाप्त ॥ प्रातिशाख्यभाष्ये तृतीयोध्याय ॥ ऋग्वेदे प्रातिशाख्य समाप्त ॥ ॥ भैरवप्रसादात् ॥ ॥ प्रातिशाख्ये अध्यायसख्या ॥३॥ पटलसख्या ॥१८॥ वर्गसख्या ॥१०३॥ सूक्तसख्या ॥ ॥ सूत्रसख्या ॥ ॥ प्रतिशाख्यमूले ग्र थसख्या ॥ ॥ प्रतिशाख्यभाष्ये ग्र थसख्या ॥ ॥ अपर पुस्तक वीक्ष्य शोधनीय विचक्षणै ॥ हीनाधिक्यै स्वरैर्वर्णैरस्माक दूषण नहि ॥१॥ कल्याणमस्तु कमलाभिमुखी सदास्तु दीर्घायुरस्तु बलमस्तु महद्यशोस्तु ॥ आरोग्यमस्तु बहुपुत्रसमागमोस्तु वशे सदैव भवता हरिभक्तिरस्तु ॥२॥ ॥छ॥ इद पुस्तक धन्वारविश्वनाथभट्टसुतवीरेश्वरेण लिखित स्वपरार्थं चैतत् ॥

The text is divided into 18 *paṭalas* numbered consecutively for the whole work The end of *adhyayas* I, II and III is indicated respectively at the end of *paṭalas* VI, XII and XVIII Several of the *paṭalas* begin with ॥ श्री– ॥ After the usual colophon of *paṭala* IX is added ॥ प्रतिशाख्यार्थं ॥ The text is quoted in Sutra form

The plan of numbering the text, followed in *paṭala* I is not the same as that in the rest of the *paṭalas* In *paṭala* I every Sutra is numbered, and at the end of each *varga* four figures are added indicative respectively of the numbers of (1) Sutras, (2) stanzas (3) stanzas in that *varga*, and (4) *vargas*, e g at the end of the first *varga* is added ॥२६॥ ५ ॥ ५ ॥ १ ॥ In the other *paṭalas* Sutras are of course, numbered for each *paṭala* separately, but the *vargas* are numbered consecutively for each *adhyāya* Except at the end of a *paṭala*, where the number of the

vargas is written in black ink in the same line after the number of the Sūtras, the number of the *vargas* in other cases is supplied, in the same hand, above the line in red ink. The number of the *vargas* in the there *adhyayas* is respectively 35, 30, 38

The numbering of the Sutras is not always correct, sometimes parts of a Sutra containing several lines or stanzas are numbered separately as well as together, e g ff 53 b, 55 (VII 33 and 34) Sometimes verses quoted in the commenrary are, by mistake, numbered among the Sutras, e g the commentary on the last Sutra of *patala* XIV The last two stanzasa of *patala* XIII are not numbered with the Sutras, though included in the *vargas* The same is true of the last stanza, of *patala* XII

The text is bounded on either side generally by two black lines, but sometimes by four or even more. Sutras, colophons and numbers of Sūtras etc. are painted red. A kind of dark brown paint is used for obliterating mistakes, e g f 30 On the title page, besides a stamp of the Bodlean Library, is written प्रातिशाख्यभाष्य-पटल १८. Fol. 6 is painted in yellow pigment on both sides, perhaps to mark the end of the commentary on the introductory stanzas There are two lacunae towards the end In two or three cases the omission is supplied on the margin by the same scribe, e g ff 41 b and 34 b The same scribe has supplied different readings on the margin, e g f 20 Sometimes it is difficult to distinguish between variants and corrections Perhaps they are to be taken as readings or corrections from other MSS Generally all these cases are mentioned in my foot notes in Vol II

Another feature of the MS is the addition of explanatory marginal notes This fact, coupled with the circumstance that many cases of textual difficulty or otherwise noteworthy points are marked by the scribe with the s gn = , shows that he studied the commentary thoroughly and critically His scholarship is also borne out by the verse added to the end-colophon He also quotes a Vṛtti a few times in his marginal notes, e g f 46 b

The MS is generally very accurate, written very carefully in a small beautiful hand

Injuries the MS is on the whole in good condition, excepting ff 4–16 which have marginal injuries affecting even the text On ff 9–16 parts of one or two lines are damaged on each page The margins have been repaired by the binder

(3) I'=India Office Library, Sankrit MS No 28 (E. 65)

Contents the same as those of B³ It is briefly described by Eggeling in the *Catalogue of the Sanskrit MSS in the Library of the India Office* under No 65 The following further account may be added

1 The commentary on the introductory stanzas begins on f 1b (sic) श्रीगणेशाय नम· ॥ ॥ श्री शौनकाय नमः ॥ ॥ सूत्रभाष्यकृता (-त corrected to –ता) सर्व्वा-प्रणम्य रसा शुचिः । etc It ends on f II (sic) एव वर्णसमाम्नायमुक्त्वा तत्र लघुनोपायेन सज्ञापरिभाषाभ्या शास्त्रे सव्यवहार सिद्धिं मन्यमान सज्ञासज्ञीसबधार्थमाह ॥ छ ॥ इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिसाख्ये वर्गद्वयवृत्ति ॥ छ ॥

The text proper is all incorporated in the commentary and is quoted fn Sutra like short sections rarely in full mostly in abbreviation, e g f 2b परावरे शौनक । for the first stanza f 8b अस्य॰ रीये । for the second half of stanza 7 Once or twice the text is quoted also in Pratika form, e g f 4b शास्त्रप्रयोजनमाह । माडूरेय सहितामित्यादि । Red paint is employed to indicate the colophon the नमस्कार in the beginning and sometimes the text and portions of the commentary The text is not numbered in any way, excepting the reference to वर्गद्वय in the colophon quoted above

2 Uvata s commentary begins on f 11 ॐनमो भगवते मगलेश्वर-श्रीमद्दिव्यलक्ष्मीनृसिंहाय । श्रीवेदपुरुषाय नम । अष्टौ समानाक्षराण्यादित.।

किमर्थमिदमारभ्यते । शिद्या(-शा- corrected to -द्या on the margin) छ्दोव्याकरणैः etc Fol. 202b ends (sic) सर्वाणि रूपाणि च भक्तितो यः स्वर्गं जयत्येतैरथामृतत्वं । या ब्राह्मणश्छंदसामेतं विशेषं वेद । भूता- Fol. 203 is missing The remaining last f is numbered २८६ on the right hand side, but २०४ on the left hand side But as the missing portion, to judge from the last remaining stanzas, seems to have contained almost the same matter as that found at the end of Bn and would have covered only one folio, it seems that the numbering २०४ is the correct one F 204 begins with the words (sic) माद्विनिचतुर्पचपदन्नममुदाहरेत् ॥४॥ पृथक्पृथग्विपर्यस्य लेखामाहुः पुनः क्रमात् ।, and ends after several lines (sic) ऋग्वेदादिर्महाशाखा वत्साख्या वेतरा मता । गौमिलाः शौनकाः सर्वे वत्सया प्रचक्षते ॥ ॥श्रीः॥श्रीः॥श्री.॥श्रीः॥श्रीः॥ श्रीः॥श्रीः॥श्रीः॥श्री.॥श्रीः॥

The text is divided into 18 *paṭalas* numbered consecutively for the whole work. Except at the end of *paṭala* VI, where प्रथमोध्यायः is added to the usual colophon, *adhyāyas* are nowhere mentioned in the colophons To the colophon of *paṭala* IX is added (sic प्रातिशाख्यादस्य *Paṭala* XII begins with श्री The text is quoted in Sutra form

The plan followed in numbering the text is generally consistent, but full of mistakes and omissions An attempt is made to number every Sutra, every stanza and every *varga* consecutively for the whole work The number of *vargas* is also preceded by that of the stanzas in the particular *varga* Sometimes at the end of a *paṭala*, besides the consecutive number of stanzas, the total number of the stanzas in that particular *paṭala* is also added, e g *paṭala* III Sometimes, besides the consecutive number, the *vargas* for a *paṭala* are also numbered, e g *paṭala* XIV *Vargas* are not numbered in *paṭala* XII Unless the end of a stanza or of a *varga* happens to occur in the middle of a Sutra, the numbering is given after the commentary of a Sūtra In the former case, stanzas and *vargas* are numbered even in the middle of a Sūtra The fact that sometimes, in spite of mistakes in counting, the numbers of the following Sutras etc are

given correctly, shows that the numbering is based on some original MS Of course the scribe is responsible for many mistakes and omissions

It is to be noticed that the last two stanzas of *paṭalas* XII and XIII each are not counted as Sutras, though included in the stanzas and *vargas*

The text is bounded on either side by two, only rarely by three, black lines Colophons, numbers of Sutras etc, beginnings of Sutras, and sometimes a few words of the commentary also are painted red A kind of white paste is used for obliterating mistakes, e g f 168[b] Yellow pigment also is rarely thus used, e g f 123[b] Black ink is generally used for striking out mistakes, e g f 68[b] F 99 is painted yellow, perhaps to mark the end of the first *adhyāya*

On the title page is written (sic) प्रातिसाख्यभाष्य वेद ग्रं० ५००० After वेद is supplied above the line यत्र का Above this is written, "Uvaṭa's Comy on the ('religious rites of the Ṛgvéda' corrected to) Sutras for the correct articulation and chanting of the Véda" Below this is written in a different hand "See another volume of this author The beginning of this is ('seems to be' supplied above the line) on the same subject by Vishnu Mitra son of Déva Mitra" On the right hand corner of the same page is written in red ink "Presented by H T Colebrooke Esqr" There is also a seal of the 'E I Comp s Library' On the back-page is written प्रातिशाख्यभाष्य उवटकृत ||

F 95 seems to be in a different hand Most of the corrections or marginal notes are in a different hand There are many mistakes and omissions in the MS which have been generally noted in the foot notes (in Vol. II)

4 Injuries though the date of the MS is not given or rather is lost with the missing f 203, the general appearance of the MS. and the writing show that it is fairly old Most of the folios are slightly worm-eaten on the right hand side, one or more letters being sometimes affected Notes given or readings supplied on the margin have been sometimes partly cut off by the binder, e g. f 31[b].

Several folios are folded on the margins in order to save their marginal notes or readings from thus being cut off in binding e g. f 83 Many of the folios owing to age, present a dark brown appearance near the edges. The commentary is slightly injured on some folios, e g. ff. 1 b, 47

4 GENERAL ACCOUNT OF THE MSS. AND THEIR RELATIONSHIP

In my edition of the text of the Prātiśākhya, I have tried to arrive at the text which Uvaṭa had before him for his commentary. First of all it was necessary that the edition of the commentary should be accompanied by the text followed by its own author Secondly, as none of the MSS which have come down to us is earlier in date than Uvaṭa's commentary, it follows that the text which is directly opposed to that adopted in Uvaṭa's commentary or in the Pārṣada Vṛtti—which in all probability is earlier than Uvaṭa's commentary—is generally speaking later than Uvaṭa's commentary As an illustration, in the commentary on IV 14 Uvaṭa says निशन्दलोपो द्रष्टव्य. । छन्दोवत् सूत्राणि भवन्ति ।, proving thereby that the reading of the Sūtra in his time was ता वशगमानि (also found in P[1]) But all the text MSS except I[1] and most of the commentary MSS read तानि (-त्तानि W) for ता Here it is obvious that तानि is a later improvement cp also न रूप (XI 60) All such important cases are discussed in the Additional Notes in Vol. III

That the majority of the MSS are further removed form the archetype than Uvaṭa's commentary is also proved by the fact that most of them contain, in varying numbers, the introductory stanzas which, as shown below, are not recognized by Uvaṭa or by the Pārṣada Vṛtti Moreover, in a few places Uvaṭa refers to some variants, but generally speaking no trace of them is found either in the text or in the commentary MSS and in fact it is not clear in some places as to what variants are exactly referred to by Uvaṭa. For instance Uvaṭa says in the commentary on VIII 41 श्रत एव

वातस्येति ग्रहणमनर्थकं भवतीति मर्तस्येति तस्य स्थाने पठन्ति ।, but no text or commentary MS [1], except C[3] where मर्तस्य is corrected to वातस्य, shows any trace of this reading in the Sūtra Again, Uvaṭa says in the commentary on XV 12 केचिदेतं श्लोकं न पठन्ति ।, but the stanza referred to here is found in all the text MSS, cp also Uvaṭa on XIII 29 In the commentary on XV 9, XVII, 43 and 44 Uvaṭa refers to some variants, but the nature of those variants is not quite clear from the text or the commentary MSS

As would appear from the reading तानि (IV 14), discussed above, the text given in some of the commentary MSS has been influenced by the later readings or additions of the text MSS, cp IV 14, III 15, VI 55, XIV 69, XVI 76[2] It is also likely that some of these later readings might have originally started from the improvements made by the scribes or readers in the commentary MSS themselves

The difference between the text adopted by Uvaṭa and that found in the Pārṣada-Vṛtti (as far as it can be judged from P[1] P[2]) is confined only to a few variants and is not so great as to entitle us to speak of two separate recensions It fact the difference is not greater than that found among the different MSS of Uvaṭa's commentary itself, cp for instance अप्रधान (X 17) for प्रधान, which is found in the Pārṣada-Vṛtti, with गण्याः (XV 27) for अगण्याः, found in some MSS of Uvaṭa's commentary W and W[1] on account of their division of the different *paṭalas*, which generally speaking differs from that of all the other MSS including P[1] and P[2], might be regarded as being based on a separate recension But because, as shown below, W[1] (which is closely related to W) seems to represent the same work as that represented by P[1]P[2], it is more reasonable to take them both with the other MSS of the same work, i e the Pārṣada-Vṛtti. Again, the introductory stanzas which might have

1. P[1]P[2] both read in the Sūtra मर्तस्य, but in the commentary वातस्य is explained It shows that मर्तस्य in the Sūtra is a later adoption See also Appendix I to this Vol

2 On the question of its being a later interpolation see below

served the basis of two separate recensions are not confined to the MSS of any particular group Owing to this I find it impossible to classify the MSS into any well-defined groups The difficulty is further increased by the fact, occurring not infrequently, that some times the scribe, in copying a MS of one group having corrections or variants on the margin from a MS of another group, substitutes the the latter for the original readings of that MS, and consequently the copied MS. comes to share the readings of two groups and in a way gives rise to a third one. That is why for instance, I[1] and C[1], both agreeing with each other in many respects, still differ in some places The following division into groups, therefore, should be taken only as based on broad facts

All the MSS used directly or indirectly by me can, with regard to the text, be divided into two groups which may be called A and B The MSS of the A group are comparatively older than those of the B group and are characterized by certain more or less common readings and mistakes Those of the B group on the other hand, are characterized by the absence of those readings and mistakes common to A, and by some later alterations cp XIV 47, 63, 69, XV 9 XVI 8, 12, 18

The MSS of the A group have three subdivisions **the first comprising W W[1] P[1]P[2]P[3], the second comprising C[5]I[2]P, the Paris MS, a (M M), and the Berlin MS 394, the third comprising C[4]MC[6] and probably also A (M M)** The whitney MS and the Berlin MSS 595 and 691 owing to scanty information about them cannot be definitely assigned to any particular subdivision but a comparison of some important readings leaves no doubt that they share many peculiarities of the A group The latter two[1] like C[4] (see below) share some characteristic readings of the first subdivision cp X. 17, XIII 48

The MSS of the first subdivision of A are characterized by the absence of the ten Introductory stanzas and by some readings which,

1. Both however agree with I[1]C[1] in having the same number of the introductory stanzas

with the exception of C[4] and the Berlin MSS 595 and 691, are not as a rule found in the other MSS cp I 47, 48, X 17, XIII 48 See also I 52 (not in W, nor probably in W[1]) In some respects P[1]P[2]P[3] agree more closely as opposed to W and W[1], as is evident from their difference in the division of the *paṭalas* cp also I 52, IV 14, XI 15, XIV 37

The MSS of the second subdivision of A are charecterized by certain, more or less common readings and mistakes cp XIV 55, XV 11, XVI 23 C[2] is the only MS which originally contained only the first of the introductory stanzas The other MSS of this subdivision contain Uvaṭa s commentary as well as that on the introductory stanzas As regards the Berlin MS 394, cp Weber s Catalogue, Vol I Nos 36 37

The third subdivision of A is characterized by the presence of the ten introductory stanzas C[6] is an incomplete MS M shares many peculiar readings of the second subdivision see above M is the only text MS which agrees with the commentary MSS in XVIII 12 C[4] has most of the readings which are peculiar to the first subdivision It is also closely related to C[5] cp I 52 II 37, XI 53, XV 33, XVI 90, XVIII 62 It appears that it is through this close relationship that sometimes C[3], though less often than C[4], shows signs of some influence of the first subdivision cp I 48, XI 24, XIII 48

The MSS of the B group also have three subdivisions —

1 I[1]C[1] Both agree in having the same number of the introductory stanzas Though both agree generally, in some cases I[1] agrees with the second subdivision of A, while C[1] agrees with the MSS of the B group In one or two cases I[1] is the only text MS which has preserved the original reading cp IV 14 Cp also XIV 36 (in C[3] also) I[1] agrees with C[5]WB[a] P in its division of *paṭala* XVI I[1]C[3]C[4] agree in having the same division of *vargas* 5—9 in *paṭala* XVI

2 B[1]B[2] Both the MSS are transcribed by the same scribe Though agreeing as a rule, they sometimes differ, e g IV 14, XI 71 In some cases they agree as opposed to all the other MSS,

e. g. XI 4, 6. In a few cases the true reading is found only in B^1B^2W, e g XI 5, XIV 41 B^1 agrees with C^2C^3 in having the same number of the introductory stanzas Sometimes B^1 has undoubted influence of the commentary MSS, cp XVI 85—86

3 $B^2C^2C^3$, B^a, and the MS used by Boroosh. All these agree in most of the readings which are common to the MSS of the B group. C^2C^3 (and B^1) agree, as already stated, in having the same number of the introductory stanzas Compare also III 23, III 28 and the variant एत्यनिन्ने in the second introductory stanza In a few cases C^3B^a agree as opposed to all the other MSS, e g. VII. 34 (the variant धारयाध), IX 36 C^3B^2 (and C^1 after correction) are the only MSS which have preserved the original reading in XI. 60 Compare also XI 25 (-योग- for -योगं) where these three agree as opposed to all the other MSS In some cases, however, C^3B^a agree with the MSS of the A group Excepting *paṭala* XVI, the division of the *vargas* in B^2 is the same as in B^1, the only difference being that while B^1 numbers them separately for each *paṭala*, they are numbered in B^2 for each *adhyāya* consecutively

Now with regard to the commentary, it can be said with certainty that none of the commentary MSS has preserved the original text of the commentary This is evident from certain obvious mistakes which are common to the MSS of Uvaṭa's commentary, from the corrupt state of the commentary in some places, and from the omission of the commentary on some Sutras. All such important cases are noticed or discussed in the Additional Notes in Vol. III On account of this fact all the commentary MSS (including those of the Parṣada Vṛtti) used or consulted by me have proved of some help in one way or another The fact that there are common mistakes (e. g. अनुनासिक- for नासिक्य- in VI 33, परिपातयन्ति for परिपादयन्ति in XIV 37) which are generally wanting in the Parṣada Vṛtti MSS and therefore cannot be attributed to Uvaṭa, also shows that the MSS are not quite independent of one another

the MSS. of both the other groups (cp. XI 17), and from some additional passages which are wanting in the other MSS. In some cases, however, B[1] is the only MS which has preserved the true reading, cp. IV. 42, XII. 2.

5 THE AUTHORSHIP OF THE COMMENTARY ON THE INTRODUCTORY STANZAS

The commentary on the first ten introductory stanzas prefixed to the Ṛgveda Prātiśākhya, which on the basis of the evidence shown later on, I am inclined to regard as spurious, is found in all the three MSS of the commentary that I have collated, as well as in B[a1]. It also found in the Paris MS used by M Regnier, cf his Rg. Prāt., part I, pp 21 22 It would appear from his foot notes on pages III, VIII, and X, that the MS a of Prof M Müller also contained this portion[2].

At the end of this commentary the following words occur : इतिश्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये[3] वर्गद्वयवृत्तिः ॥ एवं वर्णसमाम्नायमुक्त्वा तत्र लघुनोपायेन संज्ञापरिमाणाम्या शास्त्रे व्यवहारसिद्धि मन्यमानः सज्ञासज्ञिसंबन्धार्थमाह । After this B[a] adds अष्टौ समानाक्षरमि-

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1 Also found in P, see above

2. Cf. also Burnell s *Classified Index to the Sanskrit MSS In the Palace Library at Tanjore*, pp 1b, 2a, *Notices of Sanskrit MSS*, Second Series, by H P. Śāstri Vol. II, Calcutta, 1904 page 114, No. 126, *A Descriptive Catalogue of Sanskrit MSS in the Library of the Calcutta Sanskrit College* by Hrishikesa Śāstri and S. C Gui, Calcutta, 1895 Vol. I, Vedic MSS., p 315, No 490, *A Descriptive Catalogue of the Sanskrit MSS in the Government Oriental MSS. Library, Madras*, Vol II Vedic Literature, Madras, 1905, p 621, No 883, *A Triennial Catalogue of MSS collected during the triennium 1913-1916 for the Government Oriental MSS Library Madras* Vol. II, part I, Sanskrit A Madras, 1917, p 1231, R No 872, and Weber's Catalogue of Berlin MSS., Vol. I, No 36

3. M. Muller corrects प्रातिशाख्ये to प्रातिशाख्यभाष्ये on p 1 of his edition of the Ṛgveda Prātiśākhya. P reads प्रातिशाख्यभाष्ये for प्रातिशाख्ये .

स्यादि । इति परावरे ब्रह्मणीत्यारभ्य सकलदेशीयवैदिकैः पठ्यमानस्य ग्रंथद्वयस्य व्याख्या । अथ भाष्यम् । This addition is wanting in all my MSS and seems to have been due to the editor Thereafter the commentary on I 1 begins with the words ओ३म् (omitted in B^n) । नमो भगवते (omitted in P) मङ्गलेश्वरश्रीमद्दिव्यलक्ष्मीनृसिंहाय । श्रीवेदपुरुषाय नमः ॥ अष्टौ समानाक्षराण्यादितः ॥ किमर्थमिदमारभ्यते ।, etc, at least in B^s, I^2, P, and B^n In the introduction to the commentary on the ten introductory stanzas, Viṣṇumitra is said to be the author of the commentary Stanzas 5—7 of this introduction read as follows

चम्पाया न्यवसत्पूर्वं वत्सानां कुलमृद्धिमत् ।
यस्मिन्द्विजवरा जाता बह्वृचा पारगोत्तमाः ॥
देवमित्र इति ख्यातस्तस्मिञ्जातो महामतिः ।
स वै पारिषदे श्रेष्ठः सुतस्तस्य महात्मनः ॥
नाम्ना तु विष्णुमित्रः स कुमार इति शस्यते ।
तेनेयं योजिता वृत्तिः सङ्क्षिप्ता पार्षदे स्फुटा ॥

The commentary on the Prātiśākhya however is ascribed to Uvaṭa at the end of all the *paṭalas*, and with the exception of a few cases is called पार्षदव्याख्या as well as भाष्य.

The first question that strikes any one is whether there is any connection between Viṣṇumitra and Uvaṭa and consequently between the commentary on the introductory stanzas and that on the Prātiśākhya If so, what is that connection? As we shall see later on, the first part of the question is not easy to answer, but we can arrive at some definite conclusion about the second.

Roth[1], who appears not to have noticed the colophon at the end of the commentary on the ten introductory stanzas, and had no idea of the spuriousness of these stanzas, thought that this commentary and that on the Prātiśākhya were by the same author Consequently, he had to face the discrepancy of the same work having been assigned to Uvaṭa at the end of all the *paṭalas*,

1 Cf. *Zur Litteratur und Geschichte des Weda*, pp 60–61

while in the introduction Viṣṇumitra is spoken of as the author of the commentary He tried to explain this discrepancy by the suggestion that Uvaṭa, the author of the *whole* commentary, based his work on an older commentary by Viṣṇumitra

Prof M Müllar confidently followed Prof Roth in this respect He noticed the colophon at the end of the commentary on the ten introductory stanzas, in which Viṣṇumitra's name occurs, but this, instead of creating any suspicion in his mind as to the correctness of Prof. Roth's conclusion, strengthened his belief in it This further discrepancy, he[1] thought, was due to the modesty of Uvaṭa, who instead of putting his own name in this colophon, as in the other colophons, mentioned that of Viṣṇumitra, whom M Müller, like Roth, thought to be the original author of the commentary The same view is followed generally by other scholars, e g J. Eggeling in the introduction to M Müller s Ṛgveda Prātiśākhya (p 23), Winternitz and Keith in the Bodleian Catalogue (pp 22-23), and Burnell in his Classified Index of Sanskrit MSS (pp 1-2) all ascribe both the portions of the commentary (really both the commentaries) to Uvaṭa

M Regnier[2] is not definite about the nature of Viṣṇumitra's work and says that the part of the introduction to the commentary where Visnumitra s name occurs is not quite clear and requires to be subjected to a new examination The colophon at the end of the commentary on the introductory stanzas he takes simply to mean that the two stanzas (9 and 10) containing the alphabet are from a work called Prātiśākhya and composed by Viṣṇumitra, without any reference to the authorship of the commentary on these two stanzas, which he considers to be by Uvaṭa The commentary preceding the two stanzas (अकारकारौ, etc) which also according to him is by Uvaṭa, Regnier takes to be the commentary on the first stanza (परावरे etc.) followed by long prolegomena This is pro

1 Cf his edition of the Ṛg. Prāt, p I foot note

2 Cf his *Prātiśākhya du Rig Veda* part I, pp 21—22

bably one of the reasons why he does not give the introductory stanzas 2–8 in his text

To me it appears, on the contrary, that Uvaṭa either was not cognizant of the existence of the introductory stanzas, or, at least, did not regard them as forming a part of the Ṛgveda Prātiśākhya and consequently could not have written a commentary on them either independently or on the basis of another commentary The strongest argument is that in the discussion, at the end of the commentary on I 3, based on the relative meaning of the words आदितः and उत्तराणि in the first two Sūtras of the Prātiśākhya, which imply a fixed order of the alphabet, Uvaṭa takes for granted that there was no portion of the Prātiśākhya giving at least a fixed order of the alphabet. He winds up the discussion by saying that though no fixed order of the alphabet is given *in this Prātiśākhya,* the order referred to is one of the two popular orders, and the particular order followed in this Prātiśākhya is proved, not by a direct appeal to the introductory stanzas containing the alphabet, but by an implication from the usage of the Prātiśākhya itself The important passages in this discussion are as follows

ननु कथं वर्णसमाम्नायमनुपदिश्यैव—अष्टौ समानाक्षराण्यादितः (१।१) इति। उपदिष्टस्य हि व्यपदेश एवमुपपद्यत आदित इति। नानुपदिष्टस्य। तथा —चत्वारि सन्ध्यक्षराण्युत्तराणि (१।२) इत्युत्तरव्यपदेशो नैव घटत इति॥ नैष दोषः। उपदिष्टो वर्णसमाम्नायो लौकिको विद्यते।........ननु यदि लौकिकोऽत्र वर्णसमाम्नायो गृह्यते, एष तर्हि तयानुपूर्व्या भवितव्यम्।...... सत्यम्। आचार्यप्रवृत्त्या क्रमोऽन्यथानुमीयते।........उभे अप्येते आनुपूर्व्यौ लौकिकस्य वर्णसमाम्नायस्य द्रष्टव्ये॥

It is clear from this that the whole of this discussion would be out of place and irrelevant if Uvaṭa was cognisant of the existence of at least the two introductory stanzas अकारर्कारौ, etc., as a part of the Ṛgveda Prātiśākhya, and much more so if he himself was the author of the commentary on them.

The same conclusion is further strengthened by comparing the following passages in Uvaṭa's commentary —

On I 6, Uvaṭa says लृकारस्य मात्रिकस्य.........सर्वशब्देन ग्रहण न भविष्यति स्वरशब्देन ग्रहणात् । घातौ स्वरः कस्यताल्लृकारः (१३।३५) इति लृकारस्य स्वरसंज्ञा । Uvaṭa's reference here to XIII 35, instead of to पदाद्यन्तयोर्न लृकारः स्वरेषु in the introductory stanzas, shows his ignorance of the latter Notice also यौ च वक्ष्यमाणकौ स्वरौ—घातौ स्वरः कस्यताल्लृकारः, etc, in the commentary on I 19

In the commentary on I 22, Uvaṭa, while recapitulating what has gone before, begins only from अष्टौ समानाक्षराण्यादितः (१।१) without referring to the introductory stanzas

Finally, while commenting on I 65, Uvaṭa takes pains to explain ऋकारादयः by ऋकारमादौ कृत्वा, which was quite unnecessary if he knew the fixed order of the vowels given in the introductory stanzas

Moreover, had the introductory stanzas formed a part of the Prātiśākhya according to Uvaṭa, the question किमर्थमिदमारभ्यते as to the purpose of this Prātiśākhya, treated in the commentary on I 1, ought to have been treated somewhere in the commentary on the introductory stanzas, where it would have been quite in its natural place[1]

The author of the commentary on the above stanzas, however, answers (stanza 4, page 13) almost the same question In his own way, and while doing so describes this Prātiśākhya as merely a शिक्षाशास्त्र in opposition to Uvaṭa who, in his answer to the above question in I 1, thinks that the subject matter of the Prātiśākhya includes all the three शिक्षा, छन्दस् and व्याकरण. This opposition of views as well as the treatment of almost the same question in two different places proves, beyond doubt, the difference of authorship in the two different cases

The introductory verses in the beginning of the Vṛtti (i e, the commentary on the introductory stanzas) are not by Uvaṭa as

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1 For other reasons proving the spuriousness of the ten introductory stanzas, see below

is supposed by Roth, M Müller and other scholars On the contrary they are by Viṣṇumitra himself Roth's argument, based on the use of the third and first persons referring respectively to Viṣṇumitra and Uvaṭa, is not very cogent. Both of them might refer to the same person—a fact quite in keeping with the usage of Sanskrit writers The other argument of Roth with respect to स चैव पार्षदश्रेष्ठ (in my edition स वै पारिषदे श्रेष्ठ) is based on misconstruing this phrase as referring to Viṣṇumitra, while in fact it refers to Devamitra, his father, cf M Müller, p. I

There are other traces to be found which prove conclusively that the two portions of the commentary, rather the two commentaries, are by different authors The author of the above-mentioned introductory verses to the Vṛtti expressly says that he styled his work a Vṛtti, not a Bhāṣya, cf योजिता वृत्ति and वृत्तिमारभे, which agrees with इति ..... वर्गद्वयवृत्तिः in the colophon of that Vṛtti[1] While, on the other hand, Uvaṭa's commentary is called भाष्य at the end of almost all the *paṭalas* Moreover, as shown above, Uvaṭa does not recognise the authenticity of the introductory stanzas, while the Vṛtti expressly ascribes them to Śaunaka, cf अतोऽत्रापि शौनकाचार्यो भगवान् (introduction to stanza 1, page 4, अत आचार्यो भगवाञ्छौनको वेदार्थवित् (stanza 4, page 13)

The colophon at the end of the Vṛtti (i e, वर्गद्वयवृत्ति) is not quite clear The apparent meaning that the Prātiśākhya (i e, the introductory stanzas) is by Viṣṇumitra is contradicted by the commentary (Vṛtti) itself, which ascribes the text to Śaunaka. The reading प्रातिशाख्यभाष्ये instead of प्रातिशाख्ये, though better, is also not free from difficulty We shall revert to this question again in the following pages.

My conclusion, therefore, is that Uvaṭa's commentary begins from अष्टौ समानाक्षराण्यादितः (I 1). It is true that the Vṛtti is

1 The question whether the introductory verses शुद्धमाप्यकृतः etc and the वर्गद्वयवृत्ति are by the same author is discussed below

generally found attached to the Bhāṣya, and this fact has been the source of the wrong view as to its relation to Uvaṭa But my view that the Vṛtti is not an integral part of Uvaṭa's commentary is also supported by the fact that there are some MSS of Uvaṭa's commentary which do not contain this Vṛtti, cf *Notices of Sanskrit MSS*, R. Mitra, Vol. IV, 1878, pp 54-55, No 1450, also Burnell's Classified Index, p 2 a (the MSS 2,418 and 2,419 seem to be quite independent, the former being that of the Bhāṣya and the latter, most probably, that of the Vṛtti on the introductory stanzas)[1]

6 THE PĀRṢADA-VṚTTI.

Before we discuss the relation of Viṣṇumitra and Uvaṭa it is necessary to say something about the Pārṣada Vṛtti—a commentary on the Ṛg Prāt which is partly, if not wholly, different from that of Uvaṭa, and about the authorship of which it is difficult to arrive at any definite conclusion Apart from the four MSS (P¹ P² P³ W¹) of this Vṛtti already noticed, there is another which is described under No 882 in *A descriptive Catalogue of the Sanskrit MSS, in the Government Oriental MSS Library, Madras*, Vol II, Vedic Literature, Madras, 1905 I have cursorily examined the three Poona MSS (P¹ P² P³) together with that of the Whish Collection (W¹) A comparison of different parts[2] of these MSS shows that they in reality represent the same work, their differences amounting generally to mere differences of reading The same thing applies to the Madras MS, as can be ascertained by comparing the passage from the MS quoted in the Madras Catalogue with the corresponding passage in the MS of the Whish Collection

Nevertheless there are a few facts about these MSS which are rather puzzling The Poona MSS P¹ P² (P³ ends only in the middle of *paṭala* II) differ from W¹ in their division of the *paṭalas*,

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1 The MS G¹ also, as already noticed on p 8 above, does not contain the पार्षदवृत्ति.

2. Cf, for instance, the Vṛtti on I 1 given below

which, including that of *paṭala* XVI is exactly the same as that adopted by myself. The Madras MS 882 also seems to adopt the same division as is evident from its end-colophon given in the catalogue. It is to be noticed however, that its end (excluding the colophon) as given in the catalogue seems to be the same as that in Uvaṭa's commentary. In the only Poona MS (P¹) which is complete towards the end the conclusion on the contrary, is as follows (sic) य हृदसा वेद विशेषभूत – –भूतानि च भैद्दु भजागतानि । सर्वाधि भूतानि च भक्तितो य स्वम्रं जयत्येभिरथामृतत्व । स्वम्रं जय (the following syllable is damaged) भिरथामृतत्व । श्रुज्वर्योय स्तोक द्विरधि- (-र्चकि) रध्यायपरिक्षमास्तवर्ष ।। वम्रं ।। ७ ।। इति पार्षदव्याख्यायामष्टादशम पटल ।। तृतीयोध्याय समाप्त ।। ६०३ ।। समाप्तेय पार्षदव्याख्या ।। ।। संवत् १६२६ वर्षे, etc. On the last page of the same MS is written in a different hand (sic) बालकृष्णभट्टाना वृत्तिपातशाल्यष्ठ (after this a syllable is damaged) Below this line is written गंगाधरस्य भाग Both these names seem to be those of successive owners of the MS

Another noteworthy fact about these MSS is that, while the MS. of the Whish Collection (W¹) begins at once as Eggeling has pointed out with श्रयौ समानाक्षराण्यादित, P³ reads before this with some slight variation the eight introductory verses [सूत्रभाष्यकृत॰ (in this MS तन्त्रभाष्यविद) to गृह्यताम् (in this MS प्रोज्यताम्)] usually found in the beginning of the Vṛtti on the ten introductory stanzas attached to the commentary of Uvaṭa but wanting in all these MSS of the Pārṣada Vṛtti. In the Poona MS P¹, the first folio being missing only a portion of the last of these eight verses is found in a slightly different reading. In the other two MSS (P² and the Madras MS. 882) the first one or more *paṭala*s are missing

This commentary is invariably called Pārṣada Vyākhyā in all the colophons in the Poona MSS. In W¹ it is sometimes (three times) called Pārṣada Vṛtti and sometimes Pārṣada Vyākhyā. In the Madras MS. 882 in the two colophons quoted in the catalogue, it is called Pārṣada Vṛtti. The reason why I have selected the

latter title for my heading is partly to distinguish it from Uvata's commentary which is also called Parsada-Vyakhya, but chiefly because this commentary is generally referred to as Vrtti, as can be shown by verifying in this commentary most of the references to a Vrtti in B[2], in marginal notes in B[3], or in a foot note on page 154 in B[a]. But at the same time it is interesting to note that a passage, where a Vrtti is mentioned and which forms a part of Uvata's commentary according to all my MSS as well as B[n], is verbally repeated, together with the mention of the Vrtti in this Vrtti also. The passage occurs in the commentary on VII 33, and runs thus उपागन्येति संहितायां न दृश्यते । वृत्ताविदमुदाहरणं दृष्टम् । उपागत्या सोम्यास (सोम्या सोम्या P[1] ; सोम्या सौम्या P[2]) इति । तस्माल्लिखितम् ।. Perhaps this reference is to a Vrtti anterior to this Parsada-Vrtti or it may be taken as a later addition.

As Prof Eggeling[1] says and as is evident from his comparison of a few interpretations of this commentary with those of Uvata, this commentary differs considerably from that of Uvata in the first four or five *patalas* while in the rest *it is generally*, word for word almost the same as that of Uvata. It is difficult to say why Uvata who seems to have based, as is shown below his own commentary on this commentary, should have retained, word for word this commentary in the latter part, while in the first few *patalas*, even when not differing from this he has written his own commentary. Or does it suggest that the whole of this Vrtti is not by the same author? This is all the more probable as the scanty and doubtful evidence as to its authorship, shown below is confined to the first portion. The same suggestion cannot be applied to Uvata's commentary, as Uvata's name is given in almost all its colophons.

There seems to be no doubt that at least the first four or five *patalas* of this Vrtti are anterior to Uvata's commentary. This is evident from a few criticisms of Uvata that are applicable to this Vrtti. The division of Sutras I 9 and 10, for instance, adopted

1 Cf M Müller's Rg Prat Introduction, pp. 22-32

in this Vṛtti is चतस्रोऽन्तस्थास्तत उत्तरे and अष्टा ऊष्माणः, while that of Uvaṭa is चतस्रोऽन्तस्थास्ततः and उत्तरेऽष्टा ऊष्माण. The Vṛtti also expressly says that both the words तत. and उत्तरे are necessary in Sutra 9 With this compare the remarks of Uvaṭa on I 10 यस्तु—चतस्रोऽन्तस्थास्तत उत्तरे—इत्येव सूत्रमिच्छति तस्य, etc. Again on I 62 the example given in the Vṛtti with regard to cerebralization (नत) is पन्यामनु प्र विद्वान्पितृयाणम्. Uvaṭa, however, in the commentary on the same Sutra says एतत्वे तूदाहरण नास्ति ॥ उपाध्यायस्तु पितृयाणम्-इत्युदाहरति । • • • ॥ एतच्चासत्, etc. This important passage also shows that the Upadhyaya referred to here was probably identical with the author of this Vṛtti These passages together with the artificiality of Uvaṭa s interpretations as opposed to the simplicity and naturalness of the same in the Vṛtti, as shown by Eggeling prove beyond doubt that at least the first few chapters of this Vṛtti are earlier in date than Uvaṭa s commentary

As to the author of this Vṛtti, it is difficult to say anything with certainty The reasons which cause this uncertainty are set forth in the next few pages Here it may be pointed out, however, that Viṣṇumitra s name occurs in one of the eight verses which are found, as already stated, in the beginning of this Vṛtti in P[3] and (partly) in P[1] Besides, the colophon at the end of *paṭala* I in P[1] runs thus (sic इति पार्षदव्याख्याया भट्टकुमारशो(श)ोच्यमान (not शोष्यमान, as given in the Poona catalogue) विष्णुमित्रकृता वृत्तौ सह्रायां पटल नाम प्रथमः ॥ Excepting these two references, no other reference to Viṣṇumitra is found, as far as I can say, in any of the MSS noted above

7 THE RELATION OF VISNUMITRA AND UVATA

As already stated the question as regards the relation of Viṣṇumitra and Uvaṭa is not easy to answer From the conclusion that Uvaṭa cannot be the author of the वर्गद्वयवृत्ति coupled with the fact that Viṣṇumitra is mentioned as the author of a Vṛtti in the introduction (धुवमाप्यकृत., etc.) to that Vṛtti, also that his name, as shown above, occurs in the colophon to

the same, one is tempted to conclude that the वर्गद्वयवृत्ति together with its introductory verses (सूत्रभाष्यकृतः, etc.) are by Viṣṇumitra If this is so, it would appear that the latter is posterior to Uvaṭa, because he mentions a Bhāṣya and we do not know any other Bhāṣya except that by Uvaṭa. Otherwise, if Viṣṇumitra is regarded as the author of the वर्गद्वयवृत्ति as well as anterior to Uvaṭa, there is no reason why the latter did not recognize the authenticity of the ten introductory stanzas or at least did not refer to the fact On the above supposition it must be admitted that we do not know anything about Viṣṇumitra's commentary on the rest of the Prātiśākhaya, though it is clear from his remark उत्तराणि विचारयिष्यामः (stanza 9, p 18) that he could not have written this वर्गद्वयवृत्ति alone

The above supposition is, however, rendered doubtful by the inexplicable fact that the verses introductory to the वर्गद्वयवृत्ति are also found, as already stated, in the beginnig of the Pārṣada Vṛtti — at least in some MSS, also that in the colophon of *paṭala* I in P [1], as also shown above, the latter is ascribed to Viṣṇumitra. If this colophon is to be relied upon, and if the introductory verses in the Pārṣada Vṛtti are in their original place, it would follow, this Vṛtti having been shown to be anterior to Uvaṭa, that Viṣṇumitra is also anterior to the latter, and most probably is the same as the Upādhyāya mentioned by Uvaṭa.

It might be said that the वर्गद्वयवृत्ति, as well as this पार्षदवृत्ति, are both by Viṣṇumitra. Against this supposition it can be said, firstly, that both these Vṛttis are not found together in any MS. Secondly, the Pārṣada Vṛtti on I 1 shows, as we have seen with regard to Uvaṭa, that the author of the same could not have been the author of the वर्गद्वयवृत्ति as well I give below, in full, the commentary on the first Sūtra from the Pārṣada Vṛtti, together with the various readings from its MSS as foot notes

अष्टौ समानाक्षराण्यादितः ॥ वर्णसमाम्नायस्यादितोऽष्टावक्षराणि[1] समानाक्षरसंज्ञानि वेदितव्यानि[2] । अ आ ऋ ॠ इ ई उ ऊ इति । समानाक्षरसंज्ञाया. प्रयोजनम्—समानाक्षरे सस्थाने[3] (२ । १५) इति ॥ अत्रोच्यते । वर्णक्रमे[4] विप्रतिपत्तिर्दृश्यते । अवर्णात्परमृवर्णमेक उपदिशन्ति । उवर्णादपरे । तथा एकारात्परमोकारमेके[5] । ऐकाराद[6]परे । तथा हकारं शकारात्पूर्वमेक उपदिशन्ति । सकारात्परम[7]परे । तस्माद्वि[8]प्रतिपत्तिदर्शनादिष्ट[9]क्रमार्थं वर्णोपदेशः कर्तव्यः । न कर्तव्यः[10] । कृत एव वर्णोपदेशो[11] द्रष्टव्यः ।[12] यदय[13]मादित[14] उत्तराणीत्याह । नह्यनुपदिश्य वर्णानेते शक्याः[15] क्रमेण[16] प्रयोक्तुम् । एवमपि क्रमो न सिध्यति । क्रमश्च सिद्धः[17] । कथम् । आचार्योपचारात् । द्वादश स्वरानुक्त्वाहान्यत्र[18]—ऋकारादयो दश नामिनः स्वरा. (१।६५) इति । तथा । परेष्वैकारमोजयोः (२।१८) औकारं युग्मयोः (२।१६) इति[19] । संध्येष्व[20]कारोऽर्धमिकार[21] उत्तरं युजोरुकारः १३।३६) इति च[22] । तथा अष्टा[23] ऊष्माणः (१।१०) अन्त्याः सप्त तेषामघोषाः (१।११) इति । दुस्पृष्टं तु[24] प्राग्घकारा[25] चतुर्णाम् (१३।१०) इति च[26] । एतेनोपचारेणा[27]वर्णादिवर्णस्य परत्वमेकाराच्च[28] ओ[28]कारस्य परत्वं हकारस्य च[29] शकारात्पूर्वत्वम्[30] ॥

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१. –ष्टाक्षराणि W^1 P^1 omits वर्ण– to –राणि. २. P^1 adds आदितः अष्टौ ये वर्णाः. ३. P^3, सस्थाने W^1, –तस्थान P^1 ४. वर्णसमाम्नाये W^1. ५. W^1 adds उपदिशन्ति. ६. ऐकारम् P^1 ७ W^1 omits, परम् . ८. P^3, एतस्माद् P^1, एवं W^1 ९. इष्ट P^1 १०. उच्यते (for न कर्तव्यः) W^1. ११. –शे P^3 १२ W^1 adds कथं ।. १३. यदा– W^1 १४. –तः । तत W^1. १५. शक्या P^1, शक्ताः P^1 W^1 १६. W^1 omits क्रमेण. १७. सिध्यतेन W^1 १८ P^1, आचार्योपचारात् अन्यत्र द्वादश स्वरा उक्ताः इह तु P^3, आचार्यस्योपदेशादुत्तरत्र दश स्वरानाह । W^1. १९. W^1 adds च. २०. –ष्वे– W^1, –ष्वे– corrected to –ष्व– in P^1 २१ इतिकार P^1. २२. W^1 omits च २३. P^1, अष्टौ P^3 W^1. २४. दुस्पृष्टन्तु W^1, दुःस्पृष्टाश्च P^3, omitted in P^1 २५. P^1 omits प्राग्घकारा–. २६. P^1 omits च. २७. एतेनोपदेशेना– W^1 २८. उ– P^3. २९. P^1, च omitted in W^1 P^1. ३०. W^1 adds सिद्धं भवतीति.

It is clear from this that the author of the Pārṣada-Vṛtti, who holds that there is no need of giving a fixed order of the alphabet in this treatise as it can be deduced from the usage of the teacher himself, cannot be the author of the वर्गद्वयवृत्ति. Now if this conclusion is accepted, it has to be decided whether the verses introductory to both these Vṛttis are really a part of the one or the other. In either case, the contradictory evidence of both the colophons noted above, as well as the presence of these verses in both the Vṛttis, remain to be explained. That the name of Viṣṇumitra is a source of confusion is further supported by its being mentioned, as shown elsewhere, in the last colophon of P, which represents, as already stated, the same work as the commentary of Uvaṭa, whose name is often mentioned in the other colophons of that MS [1]

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1 (a) A Svāmikumāra is mentioned in Uvaṭa's commentary on the last Sūtra of the Ṛg. Prāt We do not know whether he is the same as Viṣṇumitra who also was known as Kumāra, cf कुमार इति शस्यते (introduction to the वर्गद्वयवृत्ति). But the commentary on the last Sūtra being highly corrupt and largely out of place, as yet we cannot attach much importance to this doubtful piece of evidence Cf. also the *Lists of Sanskrit MSS. in Private Libraries of Southern India*, by G. Oppert, Vol. II. In this volume six Prātiśākhya MSS under Nos 7260 7401, 7963, 8602, 9067, 9552 are ascribed to a कुमारस्वामी. But unfortunately no further detail about the MSS. is given

(b) Since 1921, when the above views regarding the Pārṣada Vṛtti and the relation of Viṣṇumitra and Uvaṭa were expressed, no further evidence has been available to me on the points at issue. Still, on further review of the conflicting facts, I am now inclined to think that the same can be reconciled in the following way.

It has been shown above that the *Pārṣada-Vṛtti* is definitely anterior to Uvaṭa's commentary The MSS of the work, as known to me, can however be divided into two groups The first group represented by W³, and probably also by MS. No. [illegible] of Madras, is wanting in the introductory verses· सुप्रमाण्यकृत: (सन्दमाण्यविद: in P³) सर्वान्प्रसन्न शिरसा (प्रयत: in P³) शुचि: etc., has no reference to Viṣṇumitra, and has its own division of the *Paṭalas* not agreeing with that of Uvaṭa.

8. THE STYLE, METRE, GRAMMAR, AND VOCABULARY OF THE ṚG PRĀTIŚĀKHYA.

STYLE

Making allowance for the metre, which is sometimes a cause of indirect as well as obscure construction, the style of the Ṛgveda Prātiśākhya is, on the whole, direct and clear Though treating its subject, in most of the *paṭalas*, in the same way as other works in the Sutra style, as is evident from the uninterrupted string of

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The second group, on the other hand, represented by P^1, P^2, P^3, is characterised by the presence of the introductory verses, by a reference to Viṣṇumitra in the colophon to *paṭala* I (as in P^1), and by a division of the *paṭalas* (almost ?) the same as that of Uvaṭa

Similarly the manuscripts of Uvaṭa s commentary also can be divided into two groups The first group represented by some rare manuscripts (see para 1 page 47, above and its foot note) is wanting in the वर्गद्वयवृत्ति and probably also the spurious matter generally found in the commentary on XVIII 62 The second group represented by a majority of the available manuscripts of the work is, on the other hand, characterised by the वर्गद्वयवृत्ति prefixed to it by the presence of the said spurious matter, and, at least in one manuscript (P), also by the occurrence of the name of Viṣṇumitra in the colophon of the last *paṭala*

In the light of the above facts it seems but reasonable to conclude that while the original text of the Pārṣada Vṛtti is represented by the first group of its manuscripts, or at least by W^1, the second group of the same represents the text of the Vṛtti as revised or edited by Viṣṇumitra, The words सेख्य (सख्या- P^3) दोपनिवृत्त्यर्थं विस्त (-स्ता-P^3)-रार्थं क्वचित् क्वचित्। ज्ञातार्थपाठनार्थं (बहूदाहरणार्थं P^3) च योज्यते सा मया पुनः (शोध्यतेय समासतः P^3) ॥.... तेनेय योजिता वृत्तिः of the introductory verses clearly convey the idea of editing or revising, not of composing I attach some importance to the reading तया (तस्य P^3) वृत्तिः कृता येन तमानेय प्रणम्य च (for तया वृत्तिकृतः सर्वांस्तान्सूत्रयशसस्तथा in verse 2) which is found in MS No 490 of the Sanskrit College Libraray, Calcutta (see foot note 2 on page 41, above) anP MS. No 55 of Poona (referred to on page 4) It shows that the original author of the Pārṣada Vṛtti, who is referred to as Upādhyāya by Uvaṭa in his commentary on I 62, was one Ātreya. Viṣṇumitra who according to the colophon of the वर्गद्वयवृत्ति should be taken as its author is certain-

short sentences, often without any finite verb, from the observance, however partial, of the Law of Anuvṛtti, and from the occasional treatment, without any word expressive of transition, of different unconnected facts in the same stanza, this Prātiśākhya is free from most of the defects of that style No attempt is made to economise words at the expense of the meaning, and there is no trace of that ingenuity which renders the style artificial and enigmatical This can be illustrated by the presence of connecting words like तु and पुनः, and by many finite verbal forms No doubt simple verbs like the copula are generally omitted, but in many cases the absence of a verb is also due to the requirements of the metre The Law of Anuvṛtti is not strictly followed, otherwise words like प्रगृह्याः (I 73,, नियमम् (III 22), स्वरभक्तिः (VI 36), स्वरभक्तेः (VI 50), as well a occasional repetition of न in successive Sutras (cf VI. 7 aud 8) could easily be avoided There are no artificial or conventional

ly posterior to Uvata, and seems to belong to about the 15th or 16th century A D As such it is but natural that the text of the Pārṣada Vṛtti as edited by him bears traces of the influence of Uvaṭa s commentary in the division of its *paṭalas* and possibly also otherwise

One is tempted to suggest the same sort of solution for the conflicting facts regarding the MSS of Uvaṭa s commentary It is just possible that Viṣṇumitra, after editing the Pārṣada-Vṛtti, as an expert in the Prātiśākhya (cf स वै पारिषदे श्रेष्ठः or स चैव पार्षदश्रेष्ठः in the introduction to the वर्गद्वयवृत्ति), also undertook the work of editing Uvaṭa s commentary, and while doing so added, by way of an introduction, the वर्गद्वयवृत्ति coupled with its introductory verses to Uvaṭa's commentary This hypothesis would also explain the occurrence of his name in the end-colophon of Uvaṭa s commentary as found in P (and in H[2] which is probably based on P) It is difficult to say whether the reference to one Svāmi Kumāraputra in the stanza forming a part of the spurious matter in the commentary on XVIII 62 has also anything to do with Viṣṇumitra, who is spoken of as Kumāra in the said introductory verses

The only difficulty about the above supposition is that in the introductory verses Viṣṇumitra only says योजिता वृत्तिः and not योजितं भाष्यम्.

The whole question, however, must await its final solution until we have a critical edition of the Pārṣada-Vṛtti.

technical terms to be found like those invented or used by Pāṇini (e g घ) or in the Vājasaneyi-Prātiśākhya (e. g सिम्) The system of abbreviation known as प्रत्याहार in Pāṇini is also unknown to our Prātiśākhya [1].

It is a characteristic feature of our Prātiśākhya that almost every phenomenon of euphonic combination (संधि) is called by a technical term, and though it is sometimes not easy to distinguish the meaning of one from the other, and thus to assign their exact connotation, the terms are significant (अन्वर्थ). Moreover, these terms are not always referred to again in the Prātiśākhya, so that it is clear that they do not aim at brevity, as is the case with the artificial symbols of Pāṇini, about which Patañjali says: लघ्वर्थं सङ्काकरणम् It is another question whether these terms were invented by the author of the Ṛg Prāt, or were borrowed from other sources That they were, most probably, not confined to the Prātiśākhya is shown by the fact that some of them are found in the other Prātiśākhyas, as, for instance, the names of different circumflex accents, and some not found in the other Prātiśākhyas are found in the Sankhāyana-Śrautasūtra, e g पञ्चालपदवृत्ति [2].

As regards the technical syntax of the grammatical technical language[3], there is only one[4] rule given in the Ṛg Prāt. by which the letter to be changed is put in the nominative and the resulting letter in the accusative The main object of similar Sūtras in Pāṇini[5] is conciseness, and they are made use of consistently there. But the above rule is here sometimes disregarded in the wording of the Sūtras like II 10 which, were it not so, could be made more concise.

1 Cf Bruno Liebich *Zur Einführung in die indische einheimische Sprachwissenschaft*, ii, *Historische Einführung und Dhātupāṭha*, Heidelberg, 1919, p 31.

2 Śān Ś XII 13 6 Cf. Weber, *Indische Studien*, IV. 75.

3 Cf. Burnell, *On the Aindra School of Sanskrit Grammarians*, pp 43 and 117

4 I 56, Cf also Bruno Liebich, *Zur Einführung in die ind einh, Sprachw* II § 53

5 Pāṇini I 1. 49 50 66, and 67 Similar rules are also found in the other prātiśākhyas, e g Vāj Prāt. I. 133—137.

The presence of such words as स्थाम् in II 21, स्थान् in IV 2, which are quite unnecessary in view of यथान्तरम् in I 56, also shows that the Pratiśākhya, in spite of its own rules aiming at brevity, is not very particular about conciseness

In connection with this question of technical syntax, it will be of interest to note that the style of this Pratiśākhya presents a stage in the Sūtra style which is anterior to that of Pāṇini, and which might reasonably be regarded as transitional to the latter Pāṇini[1], for instance, assigns new and peculiar meanings to the ablative and locative cases Though no corresponding rules are found in the Ṛg Prāt, and though most often a word like परम् with the ablative (e g II 35 अकारात्परम्) and उदये with the locative (e g. II 32 ऋकार उदये) is used, still in some cases the tendency to omit such words and to use the ablative (e.g XIV 57 रेफात्) or the locative (e g II 52 स्वरेषु) by itself in the same sense is also noticeable. This partial rejection of such auxiliary words must be regarded as a precursor to their total rejection in Pāṇini

Similarly the instrumental case, though mostly used with some such words as ' preceded by ' (उपहित), sometimes stands by itself, and has the same meaning The genitive case with proper names means 'in the opinion of', a word like मते being understood[2] If a Sūtra is meant to serve the purpose of an अधिकार or general heading, a word like यथोक्तम् or यथोपदिष्टम् is almost invariably added, e, g V I.

As regards the method of quoting Vedic words, it might be said, first of all, that they are, as a rule, not inflected by the author of the Prātiśākhya They are given in whatever inflection they occur in the Saṃhitā So that, unless they are followed by the words इति, एवम्, *a demonstrative pronoun or any two of the same, it*

1 Cf Pāṇini, I. 1, 66 and 67

2 Cf Bruno Liebich *Zur Einfuhrung in die Ind einh Sprachw.* ii § 52

is sometimes difficult to make out in what relation they stand to the rest of the Sutra, or to the Section, in which they occur[1]. If, however, a rule is intended for various inflectional forms of a word, a word such as शब्द or प्रवाद is compounded with the stem form of the word[2] Then the word thus compounded is inflected as required There are, however, a few cases where a Vedic word, in one case even an indeclinable, is inflected, cf इवे (II 55), नार्पदः[3] (V 30), वैयश्वे[4] (XIV 41) Vedic words also sometimes appear as compounded[5] with some other words, e g. येषुकंशासदुत्तरम् (VIII 11), स्वस्तयउत्तराणि (VIII 14) In referring to a *gana* the word or the word-group beginning that *gana* is generally given in whatever form it occurs in the Samhita; e g योनिमारैगादिषु (VII 4), चक्रादिषु (VII 47), in some cases, however, only the stem form of the word is compounded with the word आदि; e g समुद्रादिषु (VII 48)

The words are not given, as might be expected in a Prātiśākhya, in the Pada form, but rather in the Samhitā form, with the exception that the changes in a word supposed to have been caused by the association of a preceding or a following word in the Samhitā are not shown in the absence of those words, e g गृर्धय (XVIII 2), in the Samhitā गृर्धया, भनत for भवता (VII 22) भवय (according to most MSS), instead of भावय[6], in VII 33, seems to be an exception[7]. अस्कृत, instead of अकृत, in XI 9 is probably due to the influence of स्वसारम् in the same Sutra The Pada-forms अस.पाः and दुःप्र

1. e g VII. 14, 23, 50
2 e. g IV 23 and 49 Cf also नःकारे in VIII 12 37.
3. Only two forms, नार्पदम् and नार्पदाय, occur in R. V
4 According to some MSS.
5. Both Reg and M. Muller give the words in such cases, separately, as if they were not compounded.
6. Cf. यावय in the same Sūtra and भावय in IX 32,
7. Cf also वनन्तु in IX. 33.

in XIII 30 are given, because the Sutra is meant only for the Pada-text

Excepting compound words, parts of which are sometimes given, words which are not compounds are generally quoted in full. In a few cases parts of simple words are quoted (cf IX. 26 and 32), but the fact is clearly recognised by the author himself (cf IX. 25, 31 and 34) In the two other similar cases, हि for नहि (IV 97) and (according to some MSS) व for वपति (VIII. 18), the author does not say anything to that effect. With regard to the former, Uvaṭa says नहीत्येतत्पदे हीति पदस्यावयवग्रहणं छन्दोभङ्ग-भयात् । With regard to the latter, Uvaṭa is silent, and this is one of the reasons why I have adopted the reading च for व.

If a Vedic quotation contains more words than are necessary to show the application of a rule, the extra words in such cases are generally meant to restrict the application of that rule only to that quotation. In some cases, however, this explanation does not hold good, the presence of extra words being quite superfluous. With regard to such cases, Uvaṭa says: (II. 77) अत्र येषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्दःपरिपूर्तिः फलम् ।

METRE

The *Ṛgveda-Prātiśākhya* is composed partly in the Anuṣṭubh metre and partly in the Triṣṭubh or Jagatī metres.[1] There are a few irregular stanzas which generally, according to the prevalence of the Pādas, can be assigned to one or the other of the three metres. Besides, there are four stanzas with Pādas of nine syllables each, one with ten-syllabic Pādas, and one with six-syllabic Pādas. I give below a chart showing the number of stanzas in different metres in the different *paṭalas*, also their total number separately as well as together I have not included the first ten introductory stanzas in this account.

1. Cf. A. A. Macdonell, Bṛhaddevatā, Introduction, p. XXVI

Paṭalas	Triṣṭubhs, some of them with 1 or 2 Jagatī Pādas	Triṣṭubhs with one or two Pādas of 10	Jagatīs	Jagatīs, with one Pāda of 11	Jagatīs, with two Pādas of 10	Anuṣṭubhs	Defective Anuṣṭubhs	Stanzas with all Pādas of 9	Stanzas with all Pādas of 10	Stanzas with all Pādas of 6	Miscellaneous stanzas
1st	22		2			1		1 (24th)			
2nd	15	3	2	3	2	16	2	1 (34th)			
3rd						19					
4rth	22	..	3			14	2				
5th	16		1			10			1 (27th)		
6th	14		1								
7th	13		2	2		14	2				(16th) Pādas 1 3 of 12 ,, 2,4 of 13
8th	14	1	4	2		8		1 (18th)			
9th	16	1	4			7					[7th)1 3of 12 2of13 4of14 [17th) Pādas 1 3,4 of 9 2 of 12

Paṭalas	Triṣṭubhs, some of them with 1 or 2 Jagatī Pādas	Triṣṭubhs, with one or two Pādas of 10	Jagatīs	Jagatīs, with one Pāda of 11	Jagatīs, with two Pādas of 10	Anuṣṭubhs	Defective Anuṣṭubhs	Stanzas with all Pādas of 9	Stanzas with all Pādas of 10	Stanzas with all Pādas of 6	Miscellaneous stanzas
10th	..	..	..	..	..	14	..	..	..	..	
11th	..	..	37	..	..	..	..	..	..	..	
12th	5	..	2	..	..	2	..	..	..	..	
13th	11	1	1	1	..	6	..	..	..	..	
14th	29	..	..	..	..	..	..	..	..	..	(26th) Pādas 1 of 12; 3 of 13, 2,4 of 11
15th	16	..	..	..	..	..	..	..	..	..	
16th	..	..	..	..	..	51	7	1 (37th)	..	1 (10th)	
17th	..	..	..	..	..	30	2	..	..	..	
18th	9	..	..	..	..	23	2	..	..	..	
Total	202	6	53	8	2	215	17	4	1	1	4

Grand Total 519

Triṣṭubh Pādas occasionally interchange with Jagatī Pādas excepting those in *paṭala* XVIII, which are not only free from this admixture but are of the type of the regular classical metres—Indravajrā or Upajāti It will appear from the chart given above that the tendency of the work is to write either in Anuṣṭubh or in Triṣṭubh or in both The Jagatī Metre is rarely used except in *paṭala* XI, which is entirely in that metre Moreover, the Jagatī metre employed in this *paṭala* is of the type of the regular classical metre called Vaṃśastha, the only irregularities (according to some MSS) being -योग- for योग in stanza 13, and दूयाश- for दूयश- in stanza 20 This exceptional character of *paṭala* XI is very important as we shall see later on Of the seventeen defective Anuṣṭubh stanzas, there are ten with one Pāda of nine syllables, one with two Pādas of nine, five with one Pāda of seven, and one with one Pāda of six Of those containing one or two Pādas of nine, only a few Pādas begin with two short syllables In some cases the excess of one syllable is due to Vedic quotations In some cases, however, the excess is due to the restoration of the Sandhi between two Pādas, without which the end of the odd Pāda would not coincide with the end of a word e g IV, Stanza 33 All the Pādas having one or two syllables short contain Vedic quotations where the number of syllables can be restored by means of Vyuha in one case (XVI, stanza 15) Vyuha is expressly enjoined by the Prātiśākhya itself

It would seem that there are about twenty seven instances of hiatus to be found between the Pādas of stanzas in the various metres in the Prātiśākhya But the hiatus is generally removed, in most of the MSS, by euphonically combining the vowels I have followed the manuscript practice in this respect, though from the point of view of the metre, the hiatus as a matter of fact, has to be restored in almost all such cases.

GRAMMAR.

With regard to euphonic combination, the rule[1] of changing final *au* to *ā* before *u* or *ṛ* and to *āv* before other vowels is observed

[1] Cf II 25 and 31

in the best MSS I have kept this difference I have also followed the common practice of the MSS in dropping Visarjanīya before a sibilant plus a hard consonant, which is also supported by a rule (IV 36) of the Ṛg Prāt The omission of Visarjanīya also occurs sporadically in the MSS before a sibilant plus a nasal consonant or a semivowel. I have not followed this practice as it has no authority either in the Prātiśākhya or in Pāṇini. The MSS are not consistent[1] with regard to the nature of the nasal sound resulting from the treatment of a final *n* like a Visarjanīya, it being represented sometimes by Anusvāra and sometimes by Anunāsika. I have universally adopted the latter, as it is expressly enjoined by this Prātiśākhya (cf IV 80)[2]. The Ṛg vedic practice of writing *ḍ* and *ḍh* as *ḷ* and *ḷh* between vowels is generally followed in the best MSS

The Ṛg Prāt does not usually follow the rule of not euphonically combining a final *a* or *ā* or any other monophthong[3] with a following *ṛ*, though a rule (II 32) practically to that effect with regard to *a* and *ā* before *ṛ* is expressly laid down in the Prātiśākhya, e g रेफर्कारर्कारपरः (V 23), सहवत्सर्त- (IX 21), त्वृकारात् (VII 1), मातेत्यृकारे (II 64) There are, however, two cases where this rule is observed, cf परिप्रऋपीन्द्रादिषु (V 43), पूरुपत्वत (for–ता) ऋतावरीरिव (IX. 51). The latter occurs at the end of the first Pāda of a line The hiatus is of course

is retained before a semivowel in युवन्यवँनिषीह (IV. 69) The Vedic Sandhi of the final *n* in श्रस्मान् before *c* is retained in श्रस्माँश्चस्मान् (IV 75) but cf चमसाँश्च (IV 74) The hiatus is not avoided in इउसंधौ (XIV 60), द्युम्ने अविक्ष्याम् (XVII 43), while according to the first interpretation of Uvaṭa *a* is elided after a *Pragṛhya* in अवरेऽपृथक् (XIII 40) एषो[1] बृहती (XVIII 25) is another irregular Sandhi according to some MSS. The cerebralization shown in द्विर्घध. (II 80) should be confined to *chandas* according to Pāṇini[2] I have adopted षष्ठनवति· (XVI 90) instead of षण्णवति, which is required according to a Vārttika[3] on Pāṇini (VIII 4, 42) The word घोष्मवान् (XI 25) is rather curious Some MSS have attempted to correct it to चोष्मवान् . It might be taken as an unusual Sandhi of घः plus ऊष्मवान् , through the construction requires an accusative instead of घः , or it might be taken in the sense of 'the part (of a word) containing an aspirate' The only other possible way is to take it simply in the sense of 'an aspirate', the addition of either घ (=घट्) or —वत् being superfluous and irregular The reading नवकाष्ट (XVI 53) found in most MSS is probably another instance of irregular Sandhi for नवकोऽष्ट

The irregularities with regard to nouns, adjectives, pronouns, and verbs are also interesting The Vedic form ता instead of तानि is used in ता वराणमानि (IV 14) Forms like षट्, सप्त (XVI 24), etc., are used[4] in the sense of षट्कः, सप्तकः, etc. Possessive adjectives like अष्टी (IX. 28 , सप्ती (XVI 20), द्वादशी [5](XVI 40), formed from stems which end in *n* according to the Sanskrit Grammarians[6], occur very often त्रिपञ्चकाः (XVI 18) is probably for

1 See foot-notes to XVIII stanza 13.

2. Cf Pāṇini VIII 3 106.

3 अनाम्नवतिनगरीणामिति वक्तव्यम् ।

4 Cf Ṣaḍguruśiṣya (p 65) on Rk sarvānukramaṇī (ed. A A. Macdonell) Introduction IV 3 प्रत्येकान्वयिनः कनो लुक् छान्दसः । षट्कः । etc.

5 Cf the Vārttika छन्दसीवनिपौ विनिश्छन्दसि on Pāṇini, V 1, 58

6. Cf Whitney's Sanskrit Grammar §§ 484 and 1230 b

नि: पञ्चका:; or if it is a *dvigu* compound, both number and gender are noteworthy श्रो is used without inflection in श्रो भवति (II. 33). Names of the Pragathas derived from compounds are often irregularly formed e g महाबार्हत [1] (XVIII 10), काकुभबार्हत [2] (XVIII 19) पदा: (II 12) in the masculine is used with तानि. वचन is once used as a masculine (XIII 20) जीव as a name of a metre is used as a neuter (XVII 5) प्रेष्ठम्वादि in the neuter appears to be used for प्रेष्ठम्वादि: (XVII 49) The form परिपात-यन्ति (XIV 37), which is the reading of all the text and commentary MSS for परिपादयन्ति, (if not a clerical mistake) may also be regarded as an irregularity, the latter reading being based only on marginal corrections of some MSS [3]

As regards compounds, Uvata takes अन्त्यत्सरसंचिवृक्: (IV. 37) as equal to अन्त्यत्सरवक्तृर्संधि पदव्यवायि (XI 13), according to most MSS, appears for व्यवायिपदम्. पादादिरन्तश्च (IV 56) means पादादि: पादान्तश्च

With regard to syntax, the nominative गायत्र्य: (XVII 4) is once used for the accusative The accusative with इति instead of the nominative occurs with several words in XV 12 ऋते is once used with the accusative (I 62) and several times with the ablative, e g XI 70 अधि is several times used with the ablative, but not in the same sense (cf Uvata) e g शास्त्रादधि (XIV 64), एकादशादधि (XVI 5) अधि in XI 61 is probably used with अतः, or it may be taken with इमे The forms of the demonstrative pronoun तद् are

1 Cf Sadgurusisya (p. 75) on Rk-sarvanukramani Introduction, XI 4 उत्तरपदवृद्धिश्छान्दसी । अन्यथा माहाबृहत इति हि प्राप्नोति ।

2 The Vrddhi of the second member is not an irregularity if the words like बार्हत are taken in the sense of बृहती, etc., cf the Vārttika छन्दस: प्रत्ययविधाने नपुंसके स्वार्थे उपसंख्यानम् on Pāṇini, IV 2 55 Cf also बार्हत, Rg Prāt. XVIII 5

3 The latter reading is also found in P1 P2, see foot-notes to XIV, stanza 11.

often used for those of एतद् or इदम्; e g IV 49, 61, 83. The imperfect वायसीऽब्रवीत् (XIII 48) has the sense of the present tense. The order of the words is occasionally disregarded, especially in the case of particles, e g च परक्रमे द्वे[1] (I 26) In one case the prefix is seperated from its verb प्र बाभ्रव्य उवाच (XI 65) With regard to prepositions, आ is separated from the ablative by one word in आ वा शेषात् (III 20), and so अनु from the accusative in समाधिम-स्यातु (XI 63)

VOCABULARY.

As regards vocabulary, it may be pointed out first of all, that the Prātiśākhya, as already stated, has many peculiar technical terms for the different euphonic combinations, some of which have not been noted elsewhere e g अन्वक्षरसंधिवत्क (IV 37), अकाम and नियद (IV 30)[2] The list of the names of different faults in pronunciation in paṭala XIV is also interesting Other interesting words, some of which have not been noted elsewhere, are वर्त्स्य[3] (I 46) from वर्त्स; प्रतिकण्ठम् (I 54) in the sense of an irregular formation, and equivalent to निपातनम् in grammar, प्रत्याम्नाय (I 61) meaning 'contradiction' as opposed to प्रत्याम्नासुः (XV 15) in the sense of 'to repeat' or 'to recite again' न्याय (I 53) equivalent to उत्सर्ग in grammar, द्विवचस् (I 71), प्रत्यय[4] (IV 41 and 45) meaning a subsequent word or sound, as opposed to its meaning in Pāṇini restricted to an affix or suffix पूर्वपद्य (IV 50) beside पूर्वपद (IX. 27), समास (X. 16) in the general sense of अवग्रह, वैकृत and प्राकृत (II 34) from विकृति and प्रकृति; प्रवाद in the sense of both declension (e g IX. 5) and conju

1 Cf the commentary चकारो मिश्रकः ।

2 As regards the interesting names of different metres (परमेष्ठी, छर्षिका, etc.) which occur in paṭala XVII it should be noted that most of them are also found in the Nidānasūtra cf Weber *Indische Studien*, VIII 106—113 see also in this connection pp 324—327 of Vol III

3 An emendation from वत्स्य; cf. Additional Notes (I 46) in Vol III

4 Cf Bruno Liebich, *Zur Einführung in die ind einh. Sprachw*, II, §§ 86 and 50.

gation (X. 7), वृत्ति (IV 38) meaning usage, स्थानं in the sense of duration (VI. 39, XIII 7), स्वार (III 8) meaning स्वरित; स्वर्यते (III 17), विच्छेद (VI 47) for अभिनिधान; गुण[1] (XI, 10) in the same sense as in Pāṇini, द्वयोनि (XI 3) meaning a diphthong, चोदक (X 15) meaning परिग्रह; निराह (XI 16), निर्भुवन् (XI 62), यावन (XI, 22), महाप्रदेश (XI 42), अध्यवसाय (XI 35), व्यवस्यन्ति (XVIII. 57), दोष (XI 47) meaning change, प्रसिद्ध (XI 66) meaning existence; सकल (XIV 25) in its literal meaning 'with parts', महत्[2] (XIV 49) meaning either a conjunct consonant or a heavy vowel, प्रस्वार (XV. 5) referring to ओंकार; आकृति (XVIII 4), महासतोमुखा (XVIII 27), etc. It may be added that some of the words like अपृक्त, उपधा are used here in their literal meaning, and not in the restricted sense given to them in other works That is why they are not defined here as in Pāṇini or in other works[3]

9 THE TEXT OF THE ṚGVEDA PRĀTIŚĀKHYA

The text of the Ṛg Prāt consists of eighteen *paṭalas* divided into three *adhyāyas* of six *paṭalas* each. Each *paṭala* is divided into *vargas* The *vargas* generally consist of five stanzas each, except at the end of a *paṭala* where they vary in length from three stanzas to six This practice about the length of the *vargas* is, however, not strictly followed in *paṭalas* XI–XIII, XVI, and XVII.

A few MSS of the text (C^3, C^4, and partly M) number the *paṭalas* separately for each *adhyaya*, but I have, following the majority of the text MSS as well as all my MSS of the commentary, numbered them consecutively for the whole work That the division into *paṭalas* is really the most original can be proved by the internal evidence of the Prātiśākhya itself, as it is referred to in Sutras IV 20 and VI 16. That this is also more real than that into *adhyāyas* and *vargas* is clear from the fact that while the latter

1 Cf. Uvaṭa.

2. Cf Uvaṭa

3. Cf Pāṇini, I .2, 41 I 1, 65. See also Vāj Prāt, I. 151, I, 85; Ath. Prāt., I 92; Tait. Prāt., I. 51

divisions are merely artificial or mechanical, the former is to some extent based on the division of the subject matter. It is for this reason as well as for the sake of convenience that in giving references to the Sutras or the stanzas of the Prātiśākhya I have referred only to *paṭalas*, and not to *adhyāyas* or *vargas*. This coincidence of the division of the *paṭalas* and that of the subject matter has mainly led me to include stanzas 53–60 in *paṭala* XVI. The ten introductory stanzas, having been elsewhere shown to be spurious, are not included in the text of the Prātiśākhya. The commentary on them has also been separated from Uvaṭa's commentary.

10 THE TEXT OF THE RGVEDA PRĀTIŚĀKHYA ACCORDING TO THE COMMENTARY OF UVAṬA

As we shall see later on, there are traces of successive additions to be found in the Rg Prāt., and the text, as it has come down to us, cannot be the work of one and the same auther. Before entering into the examination of this question it is better to say something about the text of the Prātiśākhya adopted by Uvaṭa for his commentary, because in the choice of readings for the text, as already stated, I have given the chief weight to his authority so as to obtain as far as possible the text which he had before him in or about the eleventh century.[1]

It has been shown above that Uvaṭa was not cognisant of the existence of, or at least did not recognize the authenticity of, the ten introductory stanzas. As they are wanting in the Pārṣada-Vṛtti which, as shown above, is, in all probability, anterior to Uvaṭa, and as the commentary on them is not by Uvaṭa, it is reasonable to assume that the stanzas were added to the Prātiśākhya after Uvaṭa's time. The fact that these stanzas are found in varying numbers in different MSS is another proof of their spuriousness. They are all wanting in W, and C[5] has only the first. Another proof consists in this, that in all[2] the MSS of Uvaṭa's commentary the numbering of Sutras, stanzas, and *vargas* begins from स्वरो समानाक्षराणि (I 1). Even in the text MSS. they are generally

1 On the date of Uvaṭa, see below ('Uvaṭa and his writings')

2 Cf. Regnier's Rg Prāt., part I. p 22 (top).

kept apart, and are not counted with the genuine stanzas of the Prātiśākhya. Of these ten stanzas, stanzas 5, 6, and 8 also occur at the end of the Taittirīya Prātiśākhya.

The stanza शिक्षाच्छन्दोव्याकरणैः, etc., occurring in the commentary on the first Sūtra, is wanting in all the text MSS. Obviously it is a part of the commentary, and cannot be regarded as a part of the Prātiśākhya as prof. Goldstücker[1] was at pains to maintain.

In *paṭala* XVI the stanza एकोत्तरं यजुर्वेदः,[2] etc., occurs in all the text MSS either after the first or the second line of stanza 8. It is, however, wanting in the commentary MSS except B[3], where this stanza, followed by the remark क्षेपकः, is added by the scribe. There can be no doubt about the spuriousness of the stanza, because it is wanting in the commentary, and because it is merely a repetition of what is already said in XVI. 11.

Stanza 10 of the same *paṭala* is, in the commentary MSS., written as a part of the commentary of the preceding sūtra, but taking into consideration the usual number (i. e. 5) of stanzas in a *varga*, as well as owing to its occurrence in all the text MSS., it is, no doubt, a part of the Prātiśākhya.

Stanzas 50 of the same *paṭala* contains an extra line. This is the only instance of its kind in the Prātiśākhya and would readily suggest that the line is a later addition. It is found in all my text MSS. except W. It is found in my commentary MSS also, but the commentary on it is omitted in I[3]. According to Prof. Regnier the commentary on it is wanting also in the Paris MS. and the Berlin MS. 394. That Uvaṭa could not have regarded it as authentic appears from his commentary on XVII. 21. There he refers to the three stanzas (I. 191, 10–12) of the Ṛgveda as the instances where the metre, though doubtful according to the Pādas, is determined according to the number of the syllables. If this line were authentic and if the commentary on it, which quotes the first (सूर्ये विषमा॰) of the three Ṛg. stanzas as an instance of

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1. See *Academy* July 1870, p. 272. Cf. also M. Müller, Ṛg. Prāt., pp. IX and XI.
2. Cf. Regnier (part III, p. 140) and M. Müller (p. CCC III).

महापद् क्ति, were by Uvaṭa, it is clear that Uvaṭa's reference to them as of doubtful metre, in the commentary on XVII 21, is not quite appropriate. To meet this objection some of the MSS. add in the commentary[1] on XVII. 21 ननु च शक्को सतक पट्क इति ये पठंति तेषामुदाहरण न भवति । तेषा शिवा न सत्या सत्तिति ।[2]. This passage is obviously an interpolation as it is not found even in some of those MSS which contain the commentary on the line in question. It would appear from this that though Uvaṭa might have read this line, as it is found in all the commentary MSS, he did not regard it as authentic, and that he did not comment upon it There are other reasons also which conclusively prove that the line is spurious. Stanza 51 which follows this line while referring to 'these two groups' (व्यूहयोरेतयो) does not refer to this line at all it refers only to the two Sutras given before the line. It is clear that, had the line been genuine, it could not have been passed over in that reference. Another argument consists in this, that stanza 52 of *paṭala* XVI, though giving examples for the rule (XVI. 75) which procedes this line and also for the following one (XVI 77) does not give any example for this line

The second line (सप्तावे त्वेति, etc.) of stanza 51 of the same *paṭala* is found in all my commentary as well as text MSS. except W, which reads instead of it (sic) शाद्यचाक्षय पादा. क्वचिद्दाद्रम हो ।. Uvaṭa does not explain it, nor is its meaning quite clear A marginal note in B[3] says that the line is an interpolation (क्षेपक). To me it appears that the line is not an interpolation, but is a wrong reading which is the source of the obscurity of its meaning

Stanza 19 of *paṭala* III, though found in all the commentary and text MSS, is not explained by Uvaṭa This coupled with the fact that the stanza is added at the end of the *paṭala* at least shows that Uvaṭa did not regard it as authentic. Moreover, the stanza is a mere repetition of what is already stated in stanza 3 The last two

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1 See foot-note to the commentary
2 Cf Regnier and M Müller

stanzas (8 and 9) of *paṭala* XII seem to be of the same sort. They are also found in all the commentary and text MSS., but are not explained by Uvaṭa, though some commentary MSS add ऋग्व्याख्याते. It is noteworthy that the first of these two stanzas also occurs in the V āj. Prāt (VIII 54, 55) and is fully explained there by Uvaṭa. The same applies to the last two stanzas (19 and 20) of *paṭala* XIII The last one is omitted in W Both are omitted in the MSS P[1] add P[2] of the Parṣada-Vṛtti Uvaṭa's commentary on XIII 47 shows that he did not regard the first of these two stanzas as a part of the Prātiśākhya. The five stanzas, dealt with above, are of the nature of 'floating verses'. That is the reason why some of them are found in the works of different authorship Some of them may be regarded not as a part of the Prātiśākhya but as mere quotations by Uvaṭa and as such a part of his commentary In their case, their occurrence in the text MSS may be taken as subsequent to their occurrence in the commentary

11 LACK OF UNITY IN THE AUTHORSHIP[1] OF THE ṚGVEDA-PRĀTIŚĀKHYA

As far as I can say, Prof Regnier was the first to point out that the Ṛg. Prāt is a work gradually built up His critical remarks about the different *paṭalas*[2], in this respect, are a proof of his keen observation and accurate judgement But unfortunately he did not deal with this question in detail, his criticisms being only of a general nature Moreover, sometimes he seems to go too far when, without any further proof, he sees in a *mere* want of method or order in a portion of the Prātiśākhya,

1 As regards the date of Śaunaka who, according to the tradition, the first of the ten introductory stanzas, the introduction to the Vargadvayavṛtti, and Uvaṭa's commentary (on I 1 and XIII 1) is the author of the Ṛg. Prāt., cf. Macdonell, Bṛhaddevata Introduction, pp. XXII XXIV; Keith, Aitareya Āraṇyaka, Introduction, p 21

2. Cf. for instance, his remarks at the beginning of *paṭalas* XIII and XVI.

cases Resolution (व्यूह)[1] is recommended only in the case of coalesced combinations, while for semivowels, intervention of a corresponding vowel (cf स्वेयात्सदृशैः स्वरैः) is prescribed[2] Both these passages being integral parts in their respective places, the contradiction involved in them proves the diversity of their authorship. Moreover, the rule VIII. 40 was rather superfluous if both the parts were by the same author The independent character of the last part as well as its later date of composition is further proved by the fact that Sutras 32–40 of *paṭala* XVIII are either merely a repetition of or implied in Sutras 19–26 and 37 of *paṭala* I, while stanzas 30, 31 of the former *paṭala* (XVIII) are merely a verbal repetition of stanzas 14 and 15 of *paṭala* XV where their occurrence is more natural than in *paṭala* XVIII. It is also, perhaps, of interest to note that the use of the expletive particle इ is peculiar to this last part Moreover, the use of the preposition अधि with the ablative in the third part is in a slightly different sense from that in the first two parts.

The second part, comprising *paṭalas* XIII XV, is lacking in that independent character which is found in the third part. Though *paṭala* XIII is a sort of collection of miscellaneous matter, and is not so uniform in character as *paṭala* XIV, which is wholly devoted to the description of various faults in pronunciation, both are, in their colophons in some MSS., and also by Uvaṭa[3], called **Śikṣā paṭalas**, and the conclusion[4] of *paṭala* XIV is applicabe to both of them. *Paṭala* XV, which describes the mode of instruction followed in teaching the recitation of the Ṛgveda, is called स्वाध्याय-पटल in its colophon in C[5], or ब्रह्मचारि(शि-)पटल in M Uvaṭa[5] once refers to it as ओंकारपटल Though not called शिक्षापटल, the latter *paṭala* my be considered a continuation of the two former, and can

1 As हेळो in Ṛg X. 103, 12 can be resolved into ह इळो, cf Uvaṭa

2 So that त्र्यम्बकम् in Ṛg VII. 59, 12 can be read as त्रियम्बकम्; cf Uvaṭa.

3 Cf the commentary on XIII 2' (अनयोः शिक्षापटलयोः, etc.).

4 C' XIV 63 67

5 Cf the commentary on XVIII 19 (इत्युक्तौ श्लोकार्थौ ओंकारपटले).

thus be grouped together with them as forming a part distinct from both the other parts

This part, however, is not quite independent of the first part, and is rather a sort of complement to the same This is borne out by the fact that there are passages in the second part which clearly refer to the first part , cf तेषा स्थान प्रति नादाच्चदुक्तम् (XIII 7) which refers to नादः परोऽभिनिघानाद् ध्रु वं तत्तत्कालस्थानम् (VI 39), cf also XIV 1 where साहितो यश्च धर्मः clearly refers to the first part Moreover, in one case it would appear that the description of the *karaṇas* in XIII 8 12 is something which is taken for granted in the first part , cf VI 27 In spite of all these facts which might suggest the unity of the second part with the first, there are arguments which go to prove a later date of the second part According to the first part (IV 82 the nasal sound following $\bar{a}$ in the word मांश्चत्वे is Anunāsika, but in the second part (XIII 27) it is distinctly stated to be Anusvāra Uvaṭa tries to reconcile this contradiction by saying शाखान्तरे किल माश्चत्वे इति सानुस्वारं पठन्ति। तत्प्रदर्श्यते। (XIII 27) But it is obvious that one and the same person can not be responsible for these contradictory views Moreover, while according to the first part (I 10) Anusvāra is included in the breathings (ऊष्माणः), we find it, in the second part (XIII 11), excluded from the same The complementary nature, as well as a later date of these *paṭalas*, is further illustrated by the fact that while in the earlier chapters the Prātiśākhya professedly (cf II 1) deals with the constitution of the Samhitā text on the basis of the Pada-text, which is taken for granted, we find in the second part matters dealt with which are exclusively concerned with the Pada text, cf XIII, 30 Though there are a few similar cases in the early chapters (cf II 13, IV 81–82), they are mentioned there incidentally, or only for the sake of illustration of some term Moreover, it is also noteworthy that the term समापाद्यानि is explained in XIII 31 after its use in the preceding Sutra A similar case is not found in the earlier chapters.

Though rather doubtful, but very interesting, proof for a later date of this second part is offered by the following fact *Nāsikya* is

self, cf Sutra 16 ऋक्पदेष्विदम् । Stanzas 5 and 6 are of a general nature, while stanza 7 is really out of place in this Prātiśākhya, because nowhere else does the Prātiśākhya concern itself with the accent of particular words The last two stanzas have already been shown to be probable interpolations

There are stronger and more definite reasons with regard to the later date of *paṭala* XI It can be proved by a comparison of the contents of this *paṭala* with those of *paṭala* X, that the former is a sort of commentary on the latter[1] A large portion of *paṭala* XI is obviously concerned with assigning reasons for some of the rules of *paṭala* X On the other hand, many of the rules of *paṭala* XI are *mere* repetitions of those of *paṭala* X, there being no justification at all for their repetition cf X 12–14 and XI 28–30 It seems that the author of *paṭala* XI accepted also some other opinions which are not found in *paṭala* X, cf XI 33, 45 We arrive at the same conclusion by a comparison of vocabulary, style, and metre of this *paṭala* with those of the rest of the first part, or even of the whole of the Prātiśākhya The word गुण appears for the first time in XI 10 in the same sense as in Pāṇini (cf Uvaṭa) दोष (XI 47) is used in the sense of विकार. The words अद्वियोनि (XI 2), आगम (XI 10), अनार्थविलोप (XI 58), are also note worthy The style generally of the whole *paṭala* specially of the last four stanzas, is argumentative, and seems to be more modern than that of the whole of the rest of the Prātiśākhya The exceptional character of this *paṭala*, as regards metre, has been already shown All this shows a date of this *paṭala* later than that of the first ten *paṭalas*, and possibly of the other parts too, of the Prātiśākhya

There is no reason to question the unity of the first ten *paṭalas* The opinion of prof Whitney[2], as far as *paṭala* X is concerned, that the part of the Ṛg Prāt which concerns the construction of the Krama text *is open* to the suspicion of being a later accretion to the text, is contradicted by the *fact* that Krama is mentioned in I 62

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1 Cf Regnier's Ṛg Prat, part II, p 56
2 Cf *his* Ath Prāt p. 577 (*J A O S.*, 1862)

(श्रुते नतोपाचरितक्रमस्वरान्), showing thereby that it must have formed a part of the original scheme of the work

12. UVAṬA AND HIS WRITINGS

From the evidence fortunately available in his works we are able, not only to determine the precise period when Uvaṭa lived, but also to know a few other details regarding his personal history In the colophons of his commentary on the Ṛg Prāt, as well as that on the Vāj Prāt, he is generally described as आनन्दपुरवास्तव्यवज्रट पुत्रउवट (or उव्वट or ऊवट or ऊश्रट) At the end of the 20th *adhyāya* of the Mantra bhāṣya, his commentary on the Vājasaneyi Samhitā, the following stanza occurs —

आनन्दपुरवास्तव्यवज्रटा[1]ख्यस्य सूनुना ।
उवटेन कृत भाष्य पदवाक्यैः सुनिश्चितैः ॥

Again in the colophon given at the end of the same commentary, besides the above stanza also occurs the following stanza —

ऋष्यादींश्च नमस्कृत्य अवन्त्यामुवटो वसन् ।
मन्त्राणा कृतवान् भाष्य महीं भोजे प्रशासति ॥[2]

From the above quotations we can gather the following information regarding Uvaṭa —

(1) that the name of his father was Vajraṭa
(2) that Vajraṭa was a resident of Ānandapura, and
(3) that at the time he wrote his commentary called Mantra bhāṣya, Bhoja was ruling over the earth and he himself was living at Avanti (or Ujjayini)

Ānandapura has been indentified with Vadanagar in Upper Gujarat, see *The Ancient Geography of India*, by A Cunningham,

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1 The reading जैय्यटा-, instead of वज्रटा, as found in the Nirṇaya Sāgara edition of the book is certainly a mistake and is contradicted by the colophon at the end of the same edition Jaiyyaṭa is well known as the father of Kaiyyaṭa the commentator of the Mahābhaṣya.

2 For another reading not materially different, of the same stanza. cf Stein *Kāśmir Catalogue* p XII

I, the Buddhist Period pages 493–94 As regards the Bhoja mentioned by Uvaṭa, he is undoubtedly the celebrated prince of that name who ruled over Mālva from about 996 to 1051 A D This determines the period when Uvaṭa lived, i e from about the eighties of the tenth century to about the middle of the eleventh century A D[1]

As regards his writings, his best known and most important works are the same as just referred to, i e

(1) the ऋग्वेदप्रातिशाख्यभाष्य or पार्षदव्याख्या,

(2) the मातृमोदाख्यवाजसनेयिप्रातिशाख्यभाष्य, and

(3) The वाजसनेयिसंहिताभाष्य or मन्त्रभाष्य

The वेदार्थदीपिका or सर्वानुक्रमभाष्य wrongly ascribed to Uvaṭa in *The Catalogus Catalogorum*, Pt I, is really a work of Ṣaḍguruśiṣya, not of Uvaṭa cf *Descriptive Catalogue of the Government Collections of Manuscripts, Deposited at the Deccan College, Poona*, Vol I, Pt I, 1916, page 28

Two other works (1) ईशावास्योपनिषद्भाष्य and (2) रुद्राध्यायभाष्य are also ascribed to him in *The Catalogus Catalogorum*, Part III For the रुद्राध्यायभाष्य, see page 378 of the Poona catalogue just referred to As regards the ईशावास्योपनिषद्भाष्य, it may by identical with the 40th *adhyāya* of his Mantra bhāṣya

As to the chronological order of his writings, I think it is possible to determine the same as regards his three important works It is obvious that Uvaṭa s reference, in the end colophon of his Mantra bhāṣya, to the facts that at the time he wrote that work he was living at Ujjayinī and Bhoja was ruling over the earth is mainly intended to attach some importance to his composition As he does not refer to the facts in either of his commentaries on the two Prātiśākhyas, the two commentaries would seem to be earlier in date than the Mantra bhāṣya As between the two Prātiśākhya commentaries, the commentary on the Ṛg Prāt seems to be earlier in date than the other The style of the latter is apparently more concise and accurate than that of the former Besides, a comparison

1 On the date of Uvaṭa see also Bhandarkar, *Report*, 1882–83 pp 3, 191, Stein, *Kāśmīr Catalogue* p XII

of the following passages from the two commentaries will at once show a maturer judgment of Uvaṭa at the time when he wrote his commentary on the Vāj Prāt The passages under reference are as follows —

On Rg Prāt II 26 Uvaṭa says —अत्र याभिः संज्ञाभिः शास्त्रकृद् व्यवहरति तावत्यः स्वव्यवहारार्था. । याभिर्व्यवहारो नास्ति तासां ज्ञाने धर्म फलम् ।

On Vāj Prāt I 54 he says —इह याभिः संज्ञाभिः शास्त्रे सव्यवहारो नोपलभ्यते पूर्वाचार्यसंज्ञास्ता वेदितव्याः शिष्यसव्यवहारार्थाः । शिष्या आभिः सव्यवहरेयुरिति । पूर्वाचार्यसंज्ञानुकथनमस्मिन् शास्त्रे मङ्गलार्थं च । पूर्वाचार्य शास्त्रकीर्त्यपरिहारार्थं वा । यद्वा यथा एते वर्णा नित्या एवमेता अपि संज्ञा नित्या एव । एवं च कृत्वा सर्वशास्त्रेष्वेता एव संज्ञा उपलभ्यन्ते । · ··· आभिः संज्ञाभिर्व्यवहरता धर्मो भवति । यद्वा नैव संज्ञा किन्तर्हि वर्णस्वरूप-मनेन सूत्रेण कथ्यते । etc

The fact that Uvaṭa s commentary on the Rg Prāt is mostly based on an older commentary, the Pārṣada Vṛtti, would also seem to show its earlier date than his commentary on the Vāj Prāt which is free from any blemish or weakness of this nature

13 UVAṬA'S COMMENTARY ON THE ṚGVEDA PRĀTIŚĀKHYA

In the introduction to his commentary on the Vājasaneyi Samhitā, Uvaṭa, while pointing out the special features of a good commentary, says —

अथ व्याख्याधर्मा ·—

अतिरिक्तं पदं त्याज्यं हीनं वाक्ये निवेशयेत् ।
विप्रकृष्टं तु सदध्यादानुपूर्व्यं च कल्पयेत् ॥
लिङ्गं धातुं विभक्तिं च योजयेदानुलोम्यतः ।
यद्यस्याच्छान्दसं वाक्ये कुर्याच्चत्तु लौकिकम् ॥

It must be admitted that in explaining the text of the Sūtras of the Rg Prāt Uvaṭa has on the whole successfully tried to approach this standard of a good commentary Though his style is rather

loose, he is particular in pointing out the importance or significance of even such a small particle as च or इति occurring in a Sutra, besides adding examples and counter-examples to illustrate the Sutras That he possesses considerable circumspection and critical insight as a commentator will be borne out by the following passages only casually collected from his commentary —

अथउपरिशब्दौ विशेषणत्वेनोपादीयेते ············ भीरिवग्रहणं च विशेषणग्रहणार्थम् ······(I 31)

द्वाविति पादपूरणः प्रथमपञ्चमाविति द्विवचनेनैव द्वित्वस्याभिहितत्वात् (I, 39)

पयोदकाहारस्य मत्स्याहरणमविरुद्धम् । यथा पुष्पाहारस्य फलाहरणमविरुद्धम् । एवमेतदपि प्रसङ्गादुच्यते (I 41)

ते वै विषयः सगृहीता येषा लक्षणं प्रपञ्चश्च (I 70)

अतोऽय लाघविक आचार्यः पुरस्तादपवाद चक्रे (I. 77)

द्विश्चकारकरणात्त्वयं दोषो न भवति (II 8)

इतिकरणः समाप्तिवचनः । चकारः समुच्चयार्थीयः (II 74)

अत्र येषा विशेषणपदानामुदाहरणानि न विद्यन्ते तेषा छन्द.परिपूर्तिः फलम् (II 77)

वशगमानीत्यस्याप्यत्र योगो युक्तरूपः । छन्दोभङ्गभयादधस्तादुक्तः (IV 15)

ह्रस्वग्रहणं विस्पष्टार्थं दीर्घात्परस्य पदस्य चन्द्रशब्दस्याभावात् (IV 84)

नहीत्येतत्पदे हीति यत्पदावयवग्रहणं तच्छन्दोभङ्गभयात् (IV 97)

अप्राप्तप्राप्तिवचनोऽपिशब्दः (V 8)

His just criticism of the Vṛttikara, his predecessor, while explaining Sutras like I 1, I 62, as well as his masterly discussion of the various points at issue in connection with Sūtras like I 77, VII 1, VIII, 1 also add to his credit as a good commentator

But in spite of the above merits he usually does not take the trouble to bring out the exact meaning of the technical names like अन्वक्षरसंधि (II 8), क्षैप्र (II 23), उद्ग्राह (II 29), अकाम and नियत (IV 30), उपाचरित (IV 41), शौदाक्षर (IV 89), assigned to the various Sandhis in the Prātiśākhya, nor does he care, with the solitary exception of ता (= तानि) in IV 14, even to notice the

irregular or unusual expressions of the Sutras like गायत्र्य उपधारयेत् in XVII 4, or अवरेऽपृथक्श्रुती in XIII. 40 (in the first interpretation), or सोष्मवान् in XI 25, and also other irregularities of the text pointed out by me above or in the Additional Notes in Vol. III.

Vedic words dealt with in the Sūtras are generally given before Vedic illustrations in the commentary Yet exceptions to this rule are found in the commentary here and there The practice of adding मृग्यम् or मृग्यं प्रत्युदाहरणम् in the case of counter-examples still to be traced out, or adding प्रैषिकम् or प्रैषः in the case of quotations from the Praiṣas is also not consistently followed in the commentary. But the charge of inconsistency in such cases should not of necessity be levelled against Uvaṭa They may as well be due to the vagaries of the scribes

In this connection I may also refer to the important cases of mistakes in the commentary or even in the Sutras that I have had to emend or to point out in my Additional Notes It is just possible that some of these mistakes or corruptions are due to the scribes themselves Still there are cases, e g तद्धित- (for तद्धि-) in I 1, अन्यतमत् (for अन्यतमम्) in II 12, अन्यतमस्मिन् in XI 66, which, it may be doubted, as already pointed out by me in the Additional Notes, are due to Uvaṭa himself

In course of his commentary Uvaṭa has, here and there, briefly referred to or dealt with some interesting or important topics It will be worth while to refer to them at this place They are therefore shown below in the order in which they occur in the commentary —

I 1 एतत्प्रातिशाख्यप्रयोजनम् ।

I 2 लृ लॄ इत्यनयोः स्वरयोर्वर्णसमाम्नाये स्थानम् ।

I 3 लौकिकस्य वर्णसमाम्नायस्य द्विविधः पाठः । तयोरेकतरमाश्रित्य च प्रातिशाख्यस्यास्य प्रवृत्तिः ।

I 5 अनुस्वारस्य स्वरव्यञ्जनातिरिक्तत्वम् ।

I 50 यमानां विषये विचारः ।

VI 29. ,, ,,

I 68 अधिकारसूत्रस्य स्वरूपम् ।

I 77. निपातनस्य स्वरूपम् ।

II. 1. संहिताया विकृतित्वं पदानां च प्रकृतित्वम् ।

II 2 संहिता द्विविधा । आर्षी क्रमसंहिता च ।

II 4. विवृत्तिस्वरूपविचारः ।

II 8 and IV 1 सन्धीनां चतुःप्रकारत्वम् ।

II 60. यज्ञप्रयोगे पार्षदप्रसङ्गस्याप्रवृत्तिः ।

III. 6. 'कम्प' स्वरूपविचारः ।

III. 7. पदेषु एकादश स्वरा भवन्ति ।

VI. 6 ऊष्मणः परेषां स्पर्शानां द्विर्वचनविषय इष्टिः ।

VI 39 'ध्रु व' कालविषये विचारः ।

XI 65, 70, 71 क्रमपाठस्य क्रमकस्य च प्रशंसा ।

XIII 1 वाचि प्राणस्य उदानस्य वा कार्यकरत्वमिति विचारप्रसङ्गेन उदानस्य स्वरूपकथनम् ।

XIII 13 वर्णवैशिष्ट्यसपादकानामनुप्रदानसंसर्गस्थानकरणपरिमाणाख्यानां गुणविशेषाणां वर्णनम् ।

XIII 21 वर्णात्मगुणाः ।

XIII 22 अनुस्वारस्य विषये विशेषविचारः ।

XIII 27 शाखाभेदेनानुस्वारस्य पाठे मतभेदः ।

XIII 44 सप्तस्वरात्मकानां यमानां विचारः ।

XIV 30 विसर्जनीयस्य विषये विशेषविचारः ।

XIV 62 विवृत्तीनां स्वरूपम् ।

XIV 69 शैक्षिकस्य गुणवर्णना ।

XV 10 दाक्षिणात्यानां पारायणप्रवचनम् ।

XVII 6 छन्दसां देवताज्ञानस्य प्रयोजनम् ।

In connection with the above appraisement of Uvaṭa's commentary, however, it is necessary to bear in mind the following observation

I have already referred to the view of Prof Eggeling regarding the very close connection that is found, with the exception of the first few *paṭalas*, between Uvaṭa's commentary on the Ṛg. Prāt and the Pārṣada Vṛtti In the circumstances, until the Pārṣada Vṛtti is properly edited and published, it is difficult to

point out the real merits or demerits of Uvaṭa's commentary In so far as I have been able to compare the two commentaries of late, my impression is that Uvaṭa based his commentary on the Pārṣada Vṛtti, and while in the first few (4 or 5) *paṭalas* he tries to be independent, or even a critic, of the Pārṣada Vṛtti, in the latter parts he has mostly confined himself only to the part of an editor of the older commentary, which probably existed in his time in a very unsatisfactory and corrupt state The unsatisfactory text of his own commentary in its latter portions (e g. VIII 41 XII 21, *paṭala* XV as a whole, XVI 77 and 92 XVII 43, most of the verses quoted in *paṭalas* VI, XI and XIV) is probably due to this very fact i e, due to the defective manuscript material of the Pārṣada Vṛtti he had before him As such, until a critically edited text of the Pārṣada Vṛtti is available, the remarks we have made regarding the commentary of Uvaṭa, unless they refer to the first few *paṭalas*, should be taken only as provisional

14 EARLIER EDITIONS

THE EDITIONS OF REGNIER AND M MÜLLER.

It was in 1919 that, while staying at Oxford as a Government of India State Scholar, I on the advice of Prof A A Macdonell undertook to edit the text of the Ṛgveda-Prātiśākhya and its commentary critically, together with an English translation of the Prātiśākhya and various appendices Before that time three editions of the text and two of the text in the Sutra form along with the commentary of Uvaṭa had already appeared. With a view to enable the readers properly to appreciate the need as well as the merit of the present edition, it is worth while to give here a brief account of those earlier editions

The first edition of the text under the title of "Études sur La Grammaire Vêdique, Prâtiçâkhya du Rig Vêda" with a literal French translation and a running commentary based on the gloss of Uvaṭa, together with extracts form the latter, was begun to be brought out by M A. Regnier in 1857 in the Journal Asiatique and was completed in 1859

The credit for bringing out the second edition of the text with a German translation and a running commentary based on Uvaṭa's gloss, together with extracts from the latter, goes to Prof M Muller Though the first portion of this edition was laid before the public as early as 1856, it was brought to a close only by 1869

As regards the relative merits of these two editions, it will not be amiss if I quote here the following words of Th Goldstucker from his notice of the same that appeared in the *Academy* (July 1870, pp 269–272) .—

"Both editions contain a critical text of the Prātiśākhya, derived from a careful collation of all the accessible MSS. of the work, a literal translation of it, and a running commentary based on the gloss of Uvaṭa, in both, the indices added are copious and accurate.

"The chief difference, therefore, between the two editions lies in the different views which the editors take of obscure parts of the text of the Prātiśākhya, as well as of Uvaṭa s commentary As Prof Muller, however, had the advantage of additional MS materials, and, at least in the largest part of his labours, of the edition of his predecessor, as well as of the results of ten years of Vedic philological research which intervened between the two works, his edition, as may be expected, marks a considerable advance Yet, so great are the intricacies and obscurities in many parts of the Prātiśākhya text and the commentary, that even where Prof Muller differs, and states his reason for differing, from M Regnier, it is not altogether certain that the views of the latter are wrong, and thus the French edition may still be consulted with advantage, and continue to hold the high position which it deserves "

The chief merit of the French edition lies in the fact that it contains copious extracts from Uvaṭa s commentary, which are generally followed by the editor, though sometimes he does not shrink even from expressing his criticism of the same His whole-hearted devotion to his work and patient hard labour are evident from the references he has supplied for almost all the Vedic quotations, as well as from his useful and copious Indices In a few cases he was the

first to point out the mistakes which are common to MSS (e g परिपातयन्ति in XIV 37) and the inconsistencies which are found between the text and the commentary MSS (cf ता यथागमानि, IV 14, and its commentary)

But the scantiness of the MS material, which, on the one hand, when compared with the admirable results he achieved, adds to his credit, is on the other hand responsible for many a shortcoming which is found in his edition

Though he refers in his notes to a few text MSS and one commentary MS (the Berlin MS No 394), mostly corrupt and defective, which he made use of indirectly, and if directly only partially, it appears that for the constitution of his text, as well as for the extensive extracts from Uvaṭa s commentary, he had to rely mainly on the Paris MS Under the circumstances he was naturally not able to exercise much critical judgment in selecting his readings or even in checking those later readings or additions which are found in the Paris MS, e g cf my Additional Notes on शरे in XIV 47, and पदकर्म in XIV 55 All such important cases have been pointed out in my Additional Notes

As regards the edition of Prof M Müller, it is true that he had the advantage of additional MS material and of the edition of his predecessor, and as such was able to discover some defects in the text of Regnier But while doing so, he seems in some cases to have gone from one extreme to another There are cases where, as generally pointed out in my notes, he also has adopted wrong or later readings In some cases he has not even correctly understood the text or the commentary, e. g cf my notes on I 26, I 64, III 21, III, 26, VI 6 VI 29, VI 52, X 8, XIV 69, XVIII 12

I need not say that I have derived considerable benefit from both these learned editions

It may be pointed out here that neither of the above two editions has anything to do with the edition of the commentary of Uvaṭa

THE BANARAS EDITION

The Banaras edition of the Ṛgveda Prātiśākhya together with the commentary of Uvaṭa, edited partly by Pt. Yugala Kiśora Vyāsa

and, after his death partly by his pupil, Pt Prabhu Datta Śarmā Gauda, was published in the Banaras Sanskrit Series in 1903

None of the editors gives any information whatsoever about the MS material used for the edition From the few variants given as foot notes, however, it would appear that at least three MSS (क, ख, ग) were available to the editors, who, excepting giving a few variants here and there, do not seem to have made any proper use of the MS material at their disposal Sometimes various readings are given in the foot notes even without referring to any MS In view of these facts I am inclined to think that the edition at the most can have the value of only one MS I say 'at the most', because the careless way in which the book has been edited, has deprived it of even the merit of a good MS

It would be enough to refer here only to a few instances of carelessness on the part of the editors On page 51, in the commentary on I 77, a large portion of the commentary is omitted. Again, on page 393 there is a large omission several Sutras together with their commentary are omitted altogether On page 186, a large portion of the commentary is given only as a foot note On page 29, six lines of an extraneous matter are included in the commentary

In view of the above facts and also because the edition differed to some extent from my commentary MSS, I was at first rather sceptical about any reliability to be attached to this edition But later on, finding that the extracts from Uvaṭa s commentary given by Borooah mostly agreed with the readings of Bⁿ, I came to attach some importance to this edition I have therefore treated it as an independent MS, with the limitation that while some of its mistakes which occur not infrequently, might be based on its original, others must be due to the carelessness on the part of its editors It is obvious that an edition prepared at so careless hands must be open to all sorts of mistakes and shortcomings, and as such cannot have any status in the field of critical scholarship

But in spite of all that is said above, I must say that Bᵘ has proved of some help to me in selecting the proper readings Not only this, in a few cases the ture reading was found only in it All

such cases have been shown in the foot notes or in the Additional Notes

THE CALCUTTA EDITIONS

The above remarks regarding the Banaras edition more or less apply also to the Calcutta editions of the text of the Prātiśākhya and the text together with the commentary of Uvaṭa.

The text of the Ṛgveda Prātiśākhya under the title of the Pārṣada Sūtra, edited by Satyavrata Sāmaśramī, and the text together with the commentary of Uvaṭa under the title of the Pārṣada-Sūtra Vṛtti, edited by Hitavrata Sāmakaṇṭha, were both published in the Uṣā (a Sanskrit monthly, edited by Satyavrata Sāmaśramī) in Samvat 1953 (=1896A D) and Śakābda 1827 (=1905 A D) respectively from Calcutta None of the editors has given any information whatsoever regarding the MS material he used Only a few variants, obviously haphazardly and care lessly selected, from four MSS called क, ख, ग and घ, are given as foot notes in both the editions The editors have quietly passed over even those places of the text and the commentary where from the point of view of textual criticism it was most necessary to give various readings

Even a most cursory glance through the editions is enough to convince that they are hardly of any value as critical editions and as such cannot be made a basis for any further edition They were not available to me at first and when I came to have them rather late, I, for the reasons set forth above, found that it was practi cally of no use to take any notice of them for my edition

15 THE PRESENT EDITION

In view of all that is stated already, it needs no explanation to justify the undertaking of the present edition *First of all*, no criti cal edition of the commentary has been available so far As regards the text, the very fact that such a vast MS material has been directly or indirectly utilised for its constitution places the edition

beyond the range of any comparison with the earlier editions, however admirable they might have been in their own times

It will be found that many of the obscurities and difficulties of the text have been cleared by this edition of the commentary Still I cannot make secret of the fact that even now the commentary as edited by me seems to be unsatisfactory in several places, as already pointed out in the Addit onal Notes It is so, because on the basis of the material at my disposal it was not possible to achieve any better results

As a matter of fact it seems that the study of the Prātiśākhya literature in general, and of the Ṛg Prāt in particular, has been out of vogue for several centuries That explains the corrupt state of the MSS both of the commentary of Uvata and the Pārṣada–Vṛtti That also must be the reason why Sayana, even on those points where it was most necessary to refer to the Ṛg Prāt in his commentary on the Ṛgveda Saṃhitā, has altogether omitted to do so

It is hoped that the edition will be helpful not only in the revival of interest in the study of this important literature, but also in the study of the Vedic Saṃhitās in general and of the Ṛgveda Saṃhitā in particular

16 ACKNOWLEDGMENT OF OBLIGATIONS.

It is now my most pleasant duty to thank all those who have in any way assisted in the production of the persent work and its publication I am first of all thankful to the late lamented Professor A. A Macdonell, who not only advised me to undertake this work, but also helped and guided me in my researches and was kind enough to go through a very large portion of the manuscript of this work as originally prepared at Oxford He was also helpful to me in facilitating the utilisation of the necessary MS material available in the different libraries in England and also in procuring some MSS from the Bhandarkar Oriental Research Institute, Poona

My thanks are also due to the authorities of the important libraries on the European Continent—the Staats Bibliothek, Munich, the Staats Bibliothek, Berlin, and the Bibliothéque Nationale, Paris—

for kindly permitting me to use the MSS concerned when I visited those libraries I am thankful to the late Profs Wackernagel and Lüders for some valuable suggestions which they were kind enough to make when I visited them at Basle and Berlin respectively in 1922

Since 1924 I have utilised further MS. material from the Oriental Manuscript Library at Madras as well as the Bhandarkar Oriental Research Institute, Poona I am thankful to their authorities for their courtesy in lending the MSS or in providing their copies

Finally I must also express my obligation to the various publishers for undertaking the publication of the different volumes of this work at their great expense and without any encouragement from other quarters.

Vaidika Svādhyāya Mandira,
Varanasi Cantt,
Māghī Pūrṇimā, 2015 (V)
(23 2 1959)

M D SHASTRI

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नमः श्रीशौनकाय

परावरे ब्रह्मणि[१] यं सदाहुर्वेदात्मानं वेदनिधिं मुनीन्द्राः।
तं पद्मगर्भं परमं त्वादिदेवं प्रणम्यर्चां लक्षणमाह शौनकः॥१॥
माण्डूकेयः संहितां[२] वायुमाह तथाकाशं चास्य माण्डव्य[३] एव।
समानतामनिले[४] चाम्बरे च[५] मत्वागस्त्योऽविपरिहारं तदेव[६]॥२॥
अध्यात्मकृतौ शूरवीरः सुतश्च[७] वाङ्मनसयोर्विवदन्त्यानुपूर्व्ये।
सन्धेर्विवर्तनं निर्भुजं वदन्ति[८] शौद्धो[९]दनिरुच्चारणं च प्रतृण्णम्॥३॥

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(१) ब्रह्मणी C^5. (२) संहिता C^6; संहितायां M. M. (A). (३) $B^1C^2C^3C^4C^5$ M, B^2 (Comm.), M. M. (at, a); माद्वाव्य corrected to माण्डव्य in C^6; मांडव्य B^3, B^a I^2 (Comm.), M. M. (A) (४) $C^4C^6B^1B^3$, M. M.; समाननामेत्यनिले $C^2C^3C^5$, M (corrects -म- to -मेय-), M. M. (at), (Paris MS. corrects -मेय- to -म- on the margin). (५) च चाम्बरे C^5. (६) तदेवं M C^2, ददेव C^6 B^3. (७) सुतस्च C^4 C^6 B^3 B^a, I^2 (Comm.); सुतश्च M, B^2 (Comm.), M. M. (८) गर्गपिरिषु गा तु [illegible] वदन्तीति केचित् पठन्ति Comm. वदति (for वदन्ति) M. (९) C^4 B^2 B^3, B^a I^2 (Comm.), M. M. (A), M. M.; शुद्धो- M C^1 B^1 C^2 C^3 C^5 (M corrects शौ- to शु-), M. M. (at, a).

उभयं व्याप्तमुभयमन्तरेण[१]

तथा[२] कामा अन्नानाकोभयाख्याः ।

प्राणः पकारो[३] यच्च बलं णकारो[४]

वाक्प्राणयोर्यश्च होमः परस्परम् ॥४॥

गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि[५] च ।

लोपागमविकाराश्च[६] प्रकृतिर्विक्रमः क्रमः ॥५॥

स्वरितोदात्तनीचत्वं श्वासो नादस्तथोभयम्[७] ।

एतत्सर्वं[८] तु विज्ञेयं छन्दोभाषामधीयता[९] ॥६॥

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(१) उभयं—अन्तरेण $C^{2}C^{3}C^{4}C^{5}C^{6}B^{1}$ M, M. M. (at, a). The Comm. in B^{8} B^{2} B^{n} I^{2} seems to support this reading (the Comm. in B^{8} reads उभयमुत्तरेण for उभयमन्तरेण, but that in I^{2} corrects the former to the latter), though the text quoted in B^{5} B^{1} B^{n} (also in M. M.) reads : उभयमंतरेणोभयं व्याप्तमग्रे (अन्ने B^{n}); उभयमन्तरेणोभयं व्याप्तमग्रे (व्याप्तमग्रे omitted in I^{2}) इति केचित्पठन्ति Comm. उभयमुत्तरेणोभयं व्याप्तमग्रे M. M. (A). (२) तथा $C^{2}C^{3}C^{4}C^{5}C^{6}B^{1}$ M ; तथा परे M. M. (at) ; परे B^{5} B^{2} B^{n}, M. M. (३) पकारो M B^{2}; धकारे $C^{4}C^{6}B^{8}I^{2}B^{n}$ (C^{4} corrects -रो to -रे), M. M. (४) णकारो M ; णकारः B^{2}; णकारे C^{4} C^{6} B^{8} I^{2} B^{n}, M. M. The readings पकारो and णकारो are supported by the Comm. (५) -प्लुतादि M C^{6}. (६) विकारश्च M B^{2}. (७) नादोभयं तथा C^{4}, नादस्तथोभये B^{n}. (८) च M. M. (९) -धी- C^{6}.

छन्दोज्ञानमाकारं भूतज्ञानं[१]

छन्दसां व्याप्तिं स्वर्गामृतप्राप्तिम्[२] ।

अस्य ज्ञानार्थमिदमुत्तरत्र वक्ष्ये

शाखमखिलं शैशिरीये[३] ॥७॥

पदक्रमविभागज्ञो वर्णक्रमविचक्षणः ।

स्वरमात्राविशेषज्ञो गच्छेदाचार्यसंपदम्[४] ॥८॥

अकारर्कारावि उ ए ओ ऐ औ

पदाद्यन्तयोर्न ल्कारः[५] स्वरेषु ।

आकारादीन्दीर्घरूपान्द्वितीयान्[६]

ह्रस्वेषु पञ्चस्वपि तानि सन्ति ॥९॥

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(१) –ज्ञानमाकारभूतं M B^{3}; –कार (for –कारं) M. M. (at); –ज्ञानं तथाकारं भूत- C^{6}. (२) C^{6} has च छन्दसा for the whole पाद; छन्दसा B^{3} B^{a} (instead of छन्दसां). स्वर्गामृतप्राप्तिम् B^{2} B^{3} B^{a}, Comm. also in B^{2} B^{3} I^{2}; स्वर्गामृतत्वप्राप्तिम् C^{4} M, M. M., B^{a} (Comm.). (३) शैशरीये C^{6} B^{a}. (४) C^{4} M, B^{a} B^{2} (Comm.); गच्छेदाचार्यसंमदं C^{6} B^{3} I^{2}, M. M. (गच्छेदा- C^{6}). अथवा गच्छ्याचार्यसंपदम् इति पाठः Comm., -संपदं (for -संपदं) M. M. (a). (५) नल्कारः I^{1}, M. M.; न ऌकारः in the rest, M. M. (A, at, Berlin MSS. 595, 691). पदान्- (for पदाद्यन्त-) M. M. (Berlin MS. 691). (६) द्वितीया C^{2}.

कखौ गघौ ङ चछौ जझौ ञ
टठौ डढौ ण तथौ दधौ न ।
पफौ बमौ म यरलवा[१] हशषसा
अः ँक ँप अं[२] इति वर्णराशि[३]: क्रमश्च[४] ॥१०॥[५]

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(१) यरलव C^4. (२) –सा अ ँक ँप ऽअं B^1 C^1 C^3; –सा: ँक ँपा I^1; –सा अः कः प अँ M C^2; –सा: ×क ×पा C^4; –स अः कः पः अं C^5 ; –सा: । अः ×कः ×पः अँ B^3; –सा: । अः । कः पः अँ I^2 ; ँक ँप ँअं M. M. (a); अ ँक ँप ॰ अं B^2.

(३) -राशि- C^4, M. M. (A, Berlin MSS.).

(४) O^2 adds : कखौ गघौ ङश्चछौ जझौ ञटठौ डढौ णतथौ दधौ नः । पफौ बभौ मो यरलवा हशषसाः कः ँ ऽ इति वर्णराशिः क्रमश्च ॥२॥. M gives this on the margin as another reading. O^1 originally had this reading, but it was later on corrected according to the text adopted here.

(५) W omits stanzas 1–10. O^5 omits stanzas 2–10, but on the margin the stanza beginning with मात्रुकेयं and the stanza consisting of the two lines beginning with सन्धेर् & उभयं are supplied by a later hand. C^1 I^1 and Reg. omit stanzas 2–8. B^1 C^2 C^3 omit stanzas 8-8 excepting the two lines beginning with सन्धेर् and उभयं which together form stanza 8.

§ On the spuriousness of these (1—10) stanzas see Introduction.

अथ ऋग्वेदप्रातिशाख्यम्

अथ प्रथमं पटलम्

अष्टौ समानाक्षराण्यादितस्' ततश् चत्वारि सन्ध्यक्षराण्युत्तराणि[1] ।
एते स्वरा' इयगो[2] दीर्घवत्प्लुतौ'[3] ऽनुस्वारो व्यञ्जनं वा स्वरो[4] वा' ॥१॥
सर्वः शेषो व्यञ्जनान्येव' तेषामाद्या स्पर्शाः' पञ्च ते पञ्चवर्गाः' ।
चतस्रोऽन्तस्थास्ततं उत्तरेऽष्टा ऊष्माणो'ऽन्त्याः सप्त तेषामघोषाः' ॥२॥
वर्गे वर्गे च प्रथमावघोषौ' युग्मौ सोष्माणावनुनासिकोऽन्त्यः'[5] ।
तस्मादन्यमवमाने तृतीयं[6] गार्ग्यः स्पर्शं' प्रथमं शाकटायनः' ॥३॥
ओजा ह्रस्वाः सप्तमान्ताः स्वराणाम्' अन्ये[7] दीर्घा' उभये त्वक्षराणि' ।
गुरूणि दीर्घाणि' तथेतरेषां संयोगानुस्वार[8]पराणि यानि' ॥४॥
अनुस्वारो व्यञ्जनं चाक्षराङ्गं' स्वरान्तरे[9]' व्यञ्जनान्युत्तरस्य'[10] ।
पूर्वस्यानुस्वारविसर्जनीयौ' संयोगादिर्वा' च परक्रमे द्वे' ॥५॥१॥
मात्रा[11] ह्रस्वम्' तावदवग्रहान्तरं' द्वे दीर्घे' तिस्रः प्लुत उच्यते स्वरः'[12] ।
अधः स्विदासी३दुपरि' स्विदासी३दर्थे प्लुतिर्मीरिव विन्दती३'[13] त्रिः' ॥६॥
स्वरभक्तिः' पूर्वभागक्षराङ्गं[14]' द्राघीयसी सार्धमात्रे' तरे च' ।

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(१) संध्यक्षराणि W. (२) इंगो C^4 C^5. (३) दीर्घप्लुतो C^6, दीर्घप्लुतो C^8. (४) स्वरो M, स्वरे C^8. (५) -न्त्याः C^4. (६) तृतीय C^6. (७) स्वराणामन्ये C^6. (८) संयोगानिस्वार- C^6. (९) स्वरान्तरो W. (१०) -नान्युत्तरस्य C^6. (११) मात्राः C^6. (१२) स्वराः C^6. (१३) -ति W. (१४) -क्षराणां C^6, पूर्वक्षरा C^6.

अर्धोनान्या[१] रक्तसंज्ञोऽनुनासिकः संयोगस्तु व्यञ्जनसंनिपातः ॥७॥

कण्ठ्योऽकारः[२] प्रथमपञ्चमौ च द्वा ऊष्मणां[३] केचिदेता उरस्यौ ।

ऋकारल्कारावथ षष्ठ ऊष्मा जिह्वामूलीयाः[४] प्रथमश्च वर्गः[५] ॥८॥

तालव्या[६]वेकारचकारवर्गाविकारैकारौ[७] यकारः शकारः ।

मूर्धन्यौ षकारटकारवर्गौ[८] दन्तमूलीयस्तु तकारवर्गः ॥९॥

सकार[९]रेफलकाराश्च रेफं वर्त्स्य(ञ्चवर्स्व्य-,मेके[१०] शेष ओष्ठ्यौ[११]ऽपवाद्य[१२] ।

नासिक्यान्[१३] नासिक्ययमा[१४]नुस्वारान्[१५] इति स्थाना[१६]न्यत्र यमोपदेशः[१७] ॥१०॥२॥

जिह्वामूलं[१८] तालु चाचार्य आह[१९] स्थानं डकारस्य तु वेदमित्रः ।

द्वयोश्चास्य स्वरयोर्मध्यमेत्य संपद्यते स[२०] डकारो ळकारः ॥११॥

ळ्हकारतामेति स एव चास्य ढकारः[२१] सन्नूष्मणा संप्रयुक्तः[२२] ।

इळा साळ्हा चात्र निदर्शनानि[२३] वीळ्वङ्ग इत्येतदवमहेष्य[२४] ॥१२॥

न्यायैर्मिश्रानपवादान्प्रतीयात् सर्वशास्त्रार्थं प्रतिकण्ठमुक्तम् ।

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(१) अर्द्धोनान्या C[5], अर्धोनोन्या C[6]. (२) कण्ठ्यौ C[5]. (३) द्वावूष्माणौ M. M. (४) -ळी- C[5]. (५) Stanzas 7 and 8 are omitted in W. (६) -ळ- C[5]. (७) इकारारैकारौ W. (८) -ष्टौ- C[5]. (९) षकर- W. (१०) न्वस्यत्स्यमेके W, वर्त्स्यमेक C[6]. (११) ओष्ठ्यो C[6]. (१२) -पाद्यः C[6] W, -वर्ज्यं M. M. (A). (१३) नासिक्या C[6] W. (१४) नासिक्ययमना-C[5]. (१५) -नुस्वारा C[6] C[5] W. (१६) स्वारा- C[5]. (१७) अमो- C[5]. (१८) -लं C[5]. (१९) मद (? for आह) W. (२०) स omitted in C[6] I[1]. (२१) ढाए W. (२२) संप्रयः C[5]. (२३) निदर्शनि दे C[6] C[5]. (२४) -यमदे तु C[6] C[5].

स्थानप्रश्लेषोपदेशे स्वराणां ह्रस्वादेशे ह्रस्वदीर्घौ सवर्णौ' ॥१३॥

असावमुमिति तद्भावमुक्तं[1] यथान्तरं' पादवच्चैव[2] प्रैषान्' ।

प्राञ्चानार्षीदितिकरणात्पदान्तांस् तद्युक्तानां' तेन येऽसंहितानाम्' ॥१४॥

सामवशा इति चैतापवादान्[3] कुर्वन्ति ये संपदं पादवृत्तयोः' ।

अप्रत्याम्नाये[4] पदवच्च[5] पद्यान्' ऋते नतोपाचरितक्रमस्वरान्[6]' ॥१५॥३॥

अष्टावाद्यानवसानेऽप्रगृह्यानाचार्या आहुरनुनासिकान्स्वरान्[7]' ।

वृत्तिमात्रे शाकल्या[8] दर्शयन्त्याचार्यशास्त्रपरिलोपहेतवः' ॥१६॥

-अकारादयो दश नामिनः[9] स्वराः' पूर्वो नम्या नतिषु नम्यमुत्तरम्' ।[10]

सहोपधोऽरिफितः[11] पकारवर्णवद् विसर्जनीयः स्वरघोषवत्परः' ॥१७॥

ओकार आमन्त्रितजः प्रगृह्यः' पदं चान्यो'ऽपूर्वपदान्तगश्च' ।

पदादयश्च द्विवचोऽन्तभाजस्[12] त्रयो दीर्घाः' सप्तमिकौ च पूर्वौ' ॥१८॥

अस्मे युष्मे त्वे अमी च प्रगृह्या' उपोत्तमं नानुदात्तं न पद्यम्' ।

एकारश्चेतिकरणेन युक्तो रक्षोऽसृक्तो द्राघितः शाकलेन[13]' ॥१९॥

ऊष्मा रेफी पञ्चमो नामिपूर्वो' महोऽपोवर्जमितरो यथोष्म' ।

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(१) तभाव- (instead of तद्भाव-) W. (२) पादच्चैव C^4. (३) -वादा C^4. (४) अप्रत्याम्नाये C^4; अप—ये (*sic*) W. -त्याम्नाये omitted in C^4. (५) पदच्च C^4. (६) -क्रमःस्वरान् C^4; स्वरान् omitted in W. (७) हुर- for आहुर- W. (८) -ल्या C^4. (९) नामि C^4. (१०) This line omitted in W. (११) -रिफत C^4 W. (१२) द्विवचोन्त- C^4. (१३) -केन C^4.

अन्त्योदात्तमन्त'[1]रद्यार्विपर्यये'[2] स्पर्शे चोप[3]: प्रत्यये पूर्वपद्य:' ॥२०॥ ४॥

प्रातर्' देवं भार्' वधराद्युदात्त' कानुदात्तम्' अविभस्'[4] तदाद:'।

स्त: प्रागाथमे'[5] तशे कर्' दिवे कर्' अपस्कर'रसा'[6] रत्रिपूर्वमस्त:' ॥२१॥

स्व: स्वरितं' न समासाङ्गमुत्तर' स्वरादेशोऽ[7]पूर्वपदेष्व'वर्मह:[8]'।

अनर्धर्चान्ते स्वरघोषवत्परमूधर्' न रेफेऽरुणासोऽनृयान्मही' ॥२२॥

वरवरावरिति चैकपादे व्यपपूर्वाद्यसमासाङ्ग्ययोगे[9]'।

पथ्या मघोनी दिवि चत्तसा मदे पूर्वोऽर्चिपावीतृपामोचरेषु न' ॥२३॥

होत: सनित: पोतर्नेष्ट: सोत: सवितर्नेतस्त्वष्ट: ।

मातर्जनितर्भ्रातस्रात स्यातर्जरितर्धातर्धर्त:' ॥२४॥

जामातर्दुहितर्दर्त: प्रशास्तरवित: पित: ।

दोषावस्वरवस्पत:[10] प्रयन्तश्चेङ्ग्यमुत्तमम्' ॥२५॥

दीधरभारवरीवरदर्दर् दर्दरदर्धरजागरजीग: ।

वाक्पुन: पुनरस्परक स्प:[11] सस्वरद:[12] सनुत: सघरस्वा:[13]' ॥२६॥ ५॥

॥ इति ऋग्वेदप्रातिशाख्ये प्रथमं पटलम्[14] ॥

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(१) अतोदात्तमन्तर– M; अन्तोदात्तमन्तरि– C^{5}. (२) –द्यां विपर्यये O^{1} C^{1} C^{2} C^{4} C^{6} B^{2} I^{2} B^{3}, M.M. ; –र्धाविपर्यये all the rest (B^{1} MO^{2} WI^{1} B^{4}), M. M. (a) and Reg. (३) चोप W. (४) –दात्तमविभस् $C^{1}$$C^{4}$; –दात्तमविभस् C^{4} C^{2}. (५) प्रगाथ– $C^{4}$$B^{1}$. (६) –करसार– W. (७) स्वरादशो M; स्वरादेशे C^{4}; (८) –वर्मह: M. (९) –असमासाङ्गयोगे W; –समासाङ्गयोगे C^{2}. (१०) –स्पन्त' C^{4}; –रंस्पर्त: W. (११) –क: स्प: M; –कस्पा O^{4}. (१२) स: स्वर: M O^{1} C^{2}. (१३) घरस्वा: C^{2} C^{3} C^{4} (–गर:– C^{4}). (१४) This पटल is called संज्ञापटल in C^{4} and परिभाषापटल in W.

अथ द्वितीयं पटलम्

संहिता पदप्रकृतिः[1]' पदान्तान्[2] पदादिभिः संदधदेति[3] यत्सा[4]।
कालाव्यवायेन[5]' स्वरान्तरं[6] तु विवृत्तिः' सा वा स्वरभक्तिकाला' ॥ १ ॥

पदान्तादिष्वेव विकारशास्त्रं पदे दृष्टेषु वचनात्प्रतीयात्' ।
पदं पदान्तादिवदेकवर्णं[7] प्रश्लिष्टमप्यानुपूर्व्येण[8] संधीन्' ॥ २ ॥

एष स्य स च स्वराश्च पूर्वे भवन्ति[9] व्यञ्जनमुत्तरं यदेभ्यः[10]।
तेऽन्वक्षरसंधयोऽनुलोमाः' प्रतिलोमास्तु विपर्यये त एव' ॥ ३ ॥

तत्र प्रथमास्तृतीयभावं प्रतिलोमेषु[11] नियन्त्यघोषेतरेषु[12]।
ऊष्मा परिलुप्यते प्रथमायां स्वरवर्जं' न[13] तु यत्र तानि[14] पद्याः' ॥ ४ ॥

पुरएता तितउना प्रउगं नमउक्तिभिः ।
अन्तःपदं[15] विवृत्तयो' अतोऽन्याः पदसंधिषु' ॥ ५ ॥१॥

समानाक्षरे सस्थाने[16] दीर्घमेकमुभे स्वरम्' ।
इकारोदय एकारमकारः मोदयम्' तथा ॥ ६ ॥

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(१) पदः W. (२) पदान्तात् C^4. (३) –देति C^3; –दैति C^3 W. (४) यत्सः C^4. (५) –त्रा– C^4. (६) –न्तरं C^4. (७) –वर्णं– C^4, (८) –र्या– C^4. (९) भवति C^4 C^5 I^3 (C^4 corrects भवति to भवन्ति); the rest read भवन्ति. (१०) M $B^1C^1C^2J^1J^2J^3J^4$; यदेभ्यः $C^3C^4C^5C^6$ W, M. M. (११) –षु omitted C^4. (१२) –षे: W. (१३) न C^4; न omitted C^4. (१४) तानि W. (१५) –पद C^4. (१६) संस्थाने C^4.

उकारोदय ओकारं[1] ' परेष्वैकारमोजयोः' ।
औकारं युग्मयो'रेते प्रश्लिष्टा नाम संधयः' ॥ ७ ॥

समानाक्षरमन्तस्थां स्वाम[2]क्षराच्च' स्वरोदयम्' ।
न समानाक्षरे स्वे स्वे' ते क्षैप्राः प्राकृतोदयाः' ॥ ८ ॥
विसर्जनीयोऽरिफितो दीर्घपूर्वः स्वरोदयः ।

आकार'मुत्तमौ च द्वौ[3] स्वरौ' ताः पदवृत्तयः' ॥ ९ ॥
ह्रस्वपूर्वस्तु सोऽकारं' पूर्वौ चोपोत्तमात्स्वरौ' ।
त उद्[4]ग्राहा' दीर्घपरा उद्[4]ग्राहपदवृत्तयः' ॥१०॥२॥

ओष्ठ्य[5]योन्योर्भु'ग्नमनोष्ठ्ये वकारोऽत्रान्तरागमः' ।

ऋकार उदये कण्ठ्यावकारं तदुद्ग्राह[6]वत्' ॥११॥

उद्ग्राहायां पूर्वरूपायपकारे प्रकृत्या द्वे[7] ओ भवत्येकमात्रम् ।
प्राच्यपञ्चाल[8]पदवृत्तयस्ताः[9] पञ्चाला[10]नामोष्ठ्यपूर्वा भवन्ति' ॥१२॥
अथाभिनिहितः संधिरेतैः प्राकृतवैकृतैः ।
एकीभवति पादादि[11]रकारस्तेऽत्र संधिजाः' ॥१३॥
अन्तः[12]पादमकाराच्चेत्[13] संहितायां लघोर्लघु ।
यकाराद्युत्तरं परं वकाराद्यपि[14] वा भवेत्' ॥१४॥

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(१) आकारं C^{1}. (२) स्व- C^{6}. (३) त्वाद्वौ C^{4}; चौ (instead of च द्वौ) W. (४) उत्- W. (५) ओष्ठ- W; औष्ठ्य- C^{4}. (६) -त्ग्रा- (for -द्ग्रा-) W. (७) द्वे C^{3}. (८) -क- (for ल) C^{1}. (९) -पदप्रवृत्तयः स्ताः C^{4}. (१०) -क्षा- C^{5}. (११) पदादिर् C^{4}. (१२) अतः- C^{4}. (१३) -काराद्येत् C^{3}. (१४) पदं वकाराद्यपि C^{7}; परं वकाराद्यदि C^{4}; परं न्वकाद्यपि W; परं वकाराद्यभि C^{5}.

अन्यायपि[1] तथायुक्तमावोऽन्वोपहितात्सतः' ।
अयेऽयोऽवेऽव इत्यन्तैरकारः सर्वथा भवन्[2] ' ॥१५॥ ३॥
व इत्येतेन चा न प्र क चित्रः सन्निर्वैव कः ।
पदैरुपहितेनैतैः[3] ' सर्वैरवोदयाः परे ' ॥१६॥
अदादवश्रो[4]ऽजनयन्वाभ्यत्या अभेदयोऽपाष्टिवन्त्ववीरता[5] ।
अमुमुक्तममवयेऽनशामहा अव त्वचोऽवीरतेऽवांस्यवोऽरयाः ' ॥१७॥
वासोवायोऽभिमुवे कव्यः संक्रन्दनो धीजवनः स्वयावः[6] ।
रत्सांदत ऋतावः[7] सगर्भ्यो हिरण्यशृङ्ग इति चोपधाभिः ' ॥१८॥
येऽरा रायोऽध मेऽवाधि नोऽद्दिरग्ने[8]ऽभि[9]दासति ।
जायमानोऽभवोऽग्नेऽयं नृवोऽर्पोऽह्योऽविपिमति' ॥१९॥
जम्भयन्तोऽहिं[10] मरुतोऽनुभर्त्री यवसेऽविष्यन्वयुनेऽजनिष्ट ।
वृत्रहत्येऽवीः समरेऽनमाना[11] मरुतोऽमदन्नमितोऽनवन्त' ॥२०॥४॥
भुवनेऽर्ध्वस्तवसेऽवाचि मेऽरपद्[12] दधिरेऽमा नहुपोऽस्मत्पुरोऽभिनन् ।
उप तेऽयां वहतेऽ[13]यं यमोऽदितिर् जनुयोऽया सुवितोऽनु श्रियोऽधित' ॥२१॥
वपुषेऽनु विशोऽयन्त सन्वोऽ[14]वयानि खेऽनसः ।

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(१) अना– W. (२) भवत् C⁴ C⁵ (C⁵ corrects भवेत् to भवन्); भवेत् M C¹; the rest have भवन्. (३) –नेनैः C³. (४) अदादश्नो W. (५) –वीरव W. (६) स्वधान W. (७) ऋतवानः C⁶. (८) –भिरग्ने W; अभिरग्ने C⁶ (instead of –हिरग्ने). (९) –म– W. (१०) जंमन्तो हि W. (११) –मना M; C⁴ corrects –मना to –माना. (१२) –रपत् W. (१३) वहंते M. (१४) र्सतो W.

भरन्तोऽवस्यवोऽवो[1]ऽस्तु बुध्न्यो[2]ऽजो मायिनोऽधमः' ॥२२॥

देवोऽनयत्पुरूवसोऽसुरघ्नो भूतो[3]ऽभि श्वेतो[4]ऽरुषस्तेन[5] नोऽद्य ।
येऽजामयस्तेऽरदन्नोऽधिवक्ता तेऽवर्धन्त तेऽहयोभिः सदोऽधि' ॥२३॥

स्वाध्योऽजनयन्धन्वनोऽभिमातीरग्नेऽप दह मनसोऽधि योऽध्वनः ।
योऽह्यस्तेऽविन्दँस्तपसोऽधि न योऽधि पादोऽस्य योऽवि[6] ब्राह्मणोऽस्य
योऽनयन्' ॥२४॥

सोऽस्माकं यो द्वेषोभ्योऽन्यकृतेभ्यप् तेभ्योऽकरं पयस्वन्तोऽमृताश्च[7]' ।
अन्योऽर्वाके[8]ऽथो[9] इति नोदयेषु पुत्रः पराके च परावतश्च' ॥२५॥५॥

अन्तः[10]पादं च[11] वयो अन्तरिक्षे वयो अस्या[12]श्रयो हेतयश्वयः ।
वो अन्धसः शयवे[13] अश्विनोभये[14] अत्रो अधि साञ्जयो[15] जामयः पयः' ॥२६॥

प्रकृत्येतिकरणादौ प्रगृह्याः' स्वरेषु चार्व्यौ[16]' प्रथमो यथोक्तम्' ।
सहोदयास्त्वाः[17] प्रगृहीतपदाः सर्वत्रैव[18] व्यपतान्तास्तु नेवे[19] ॥२७॥

आर्ष्यामेव संध्ययकारपूर्वो विवृत्तेश्च[20] प्रत्ययः सन्नुकारः' ।
ऋकारादौ स्विति' पूषेत्यकारे न चेत्तदेकाक्षर[21]तत्रपूर्वम्' ॥२८॥

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(१) –वा C^6; B^1 omits –वो. (२) बुध्न्यो C^4. (३) भूता M. (४) विश्वेतो (for श्वेतो) C^6. (५) –रुषस्तेन C^5. (६) येति C^3. (७) –स्वतोमृतश्च C^6. (८) अर्वाके W. (९) अथो W. (१०) अन्त W. (११) च omitted in C^5 C^6. (१२) अस्याः C^1 C^4. (१३) शयसे (instead of शयवे) C^6. (१४) –भिप्नोभये (instead of –भये) W. (१५) सञ्जयो C^5. (१६) चार्यो C^6. (१७) सहोपास्त्वाः C^6 W. (१८) सर्वत्रैवं C^6. (१९) ने (instead of नेवे) W. (२०) विवृत्तेस्तु C^4; C^5 corrects निवृत्तेस्तु to विवृत्तेश्च. (२१) चेत्तदेकक्षर- W; चेत्तदेकाक्षर- C^3; चेत्तदेक्षर- C^6; चेत्तदेकाक्षरं C^6.

श्रद्धा सम्राज्ञी सुशमी स्वधोती पृथुजयी पृथिवीपा मनीषा ।
श्रया निद्रा ज्या[1] प्रपेति स्वराणां मुख्ये परे पञ्चमपष्ठयोश्च' ॥२९॥

स्वरे पादादा उदये सचेति' ध्वन्तं जोषं चर्षणी[2]श्चर्षणिभ्यः[3] ।
पकारान्तं मित्रयोरस्मदीवन् नमस्युरित्युपधं चेत्यपृक्तम्' ॥३०॥६॥

एकारौकारपरौ च कण्ठ्यौ लुशादर्वाग्' गोतमे[4] चामिनन्त' ।
किम्वा विवर्ता विपन्या कद्रा या मातेत्यृकारेऽप्यपादा[5]दिमाजि' ॥३१॥

परुच्छेपे[6] मीषा पयेत्यकार'[7] एवौं अभिमन्त्रिषु सा प्लुतोपधा' ।
सचादयो या विहिता विपृष्टयः प्लुतोपधान्वा अनुनासिकोपधाः' ॥३२॥
सेदु सास्मिन्सेममि साभिवेगः सेदमवः सोपमा सोपधीरनु ।
सास्मा अरं सोत्र नः सेन्द्र विश्वा सेति सास्माकमनवद्य सासि' ॥३३॥

सेदग्ने सेदमिर्वासिष्ठ' सास्माकेभिः[8] सेदुमः सेमे[9] ।
सेना सैनं सेमं[10] सोदग्ध सेमां सोपां सेशे सेदीशे' ॥३४॥

नू इत्या[11] ते सानो अव्ये वो अस्मे वासौ वेयस्याम् ।
धिष्वयेमे नू अन्यत्रा षिन् पादादौ नू[12] इन्द्रो[13]त्यर्वाक्' ॥३५॥७॥
उदु अयाचजेषितं धनर्च शवचैसं दशोण्ये दशोपये ।
यथोहिषे यथोचिषे[14] दशोणि स्वरोदयं पिबा इमं रयोव्द्र' ॥३६॥

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(१) निष्पाद्राप्रति (instead of निद्रा ज्या प्रपेति) C[1].
(२) श्च– C[1]. (३) –णीभ्यः C[3]. (४) दुर्वा गोतमे (instead of लुशादर्वाग्गोतमे) C[4]. –क् गो– (or –ग्गो–) W. (५) प– W.
(६) पारुच्छेपे W. (७) –कारे C[4] C[1]. (८) –भि W. (९) सेमे W.
(१०) सेमं C[4]. (११) इत्था B[1]. (१२) नूं C[1]. (१३) इन्द्रे– W;
इन्द्रो– C[1]. (१४) –षिषे (!) W.

वीरास एतन तमू अकृणवँस्[1] वनारेव प्रैपयू रोदसीमे।

धन्वर्णसः सरपसः[2] सचोत[3] प्रधीव वीळू उत सतेवाजो ॥३७॥

अश्विनेव पीवोपवसनानां महो[4] आदित्याँ[5] उषसामिवेतयः।

स्तोतव[6] अम्ब्यं[7] च सृजा इयध्यै सचेन्द्र सानो अभ्यये स्वधामिता ॥३८॥

गोओपशागोऋजीकप्रवादो[8] मनीषा आ त्वा पृथिवी उत[9] द्यौः।

मनीषावस्यू[10] रणाया इहाव[11] वृद्धतीइवेति च[12] यथागृहीतम् ॥३९॥

योनिमारैगगादारैग्[13] आरैगुदुयोया[14] आवृणक्।

हन्त्यासद्रुप[15] आरुपितमनायुधास आसता[16] ॥४०॥ ८ ॥

अस्त्वासतो[17] निराविध्यद् अभ्यादेवं क आसतः[18]।

न्यावृणक्किरादेवो न्याविध्यदेनमायुनक् ॥४१॥

अहिहनारिणक्पथ[19] आयुक्तातामुदानता[20][21]।

रिक्थमारैग्[22] आयुक पुरुश्रवणामावृणि ॥४२॥

शुनश्चिच्छेपं[23] निदितं नरा वा शंसं पूषणाम्।

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(१) अवृणवं C^6; अरुणवंस् O^5. (२) रपसः M. (३) सचत O. (४) महे W. (५) आदित्यान् C^4, M. M. (६) स्तोवत O^3. (७) अत्र्यं O^2 C^4, अंम्यं O^3 C^6 I^1, अम्यं B^1 M; the rest have अंभ्यं or अम्भ्यं. (८) –दौ corrected to –दा O^5. (९) दव W. (१०) -वपसप् O^3; –वस्यु C^6. (११) इहाया W. (१२) च omitted in W. (१३) -रग् C^6. (१४) आरेग् C^4. (१५) -सरप O^3 O^5. (१६) आयत W; आसना सर्वत्र C^6. (१७) आत्वा– O^4. (१८) आसन W. (१९) –थः C^4. (२०) –ना– C^4. (२१) –यत W. (२२) उरप– W. (२३) O^1 I^1 WM; –दे– (instead of –च्छे–) B^1 O^3 O^3 O^4 C^5 O^6.

नरा च शंसं दैव्यं ता अनानुपूर्व्य[1]संहिताः ॥४३॥

यतो दीर्घस्ततो दीर्घा निवृत्तयो द्विर्वचनस्तूभयतःस्वा[2]रस्वराः ।

प्राच्य[3]पञ्चाल[4] उपधानिमोदयाः शाकल्यस्य स्थविरस्येतरा स्थितिः ॥४४॥
॥६॥

॥ इति ऋग्वेदप्रातिशाख्ये द्वितीयं पटलम्[5] ॥

अथ तृतीयं पटलम्

उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः[6] ।

आयामविश्र[7]म्भाक्षेपैस् त उच्यन्तेऽक्षरा[8]श्रयाः ॥१॥

एकाक्षरसमावेशे पूर्वयोः स्वरितः स्वरः[9] ।

तस्योदात्ततरोदात्तादर्धमात्रार्ध[10]मेव वा ॥२॥

अनुदात्तः परः[11] शेषः स उदात्तश्रु[12]तिर्न चेत् ।

उदात्तं वो[13]च्यते किञ्चित् स्वरितं वाक्षरं परम् ॥३॥

उदात्तपूर्वं स्वरितमनुदात्तं पदेऽक्षरम् ।

अतोऽन्यत्स्वरितं स्वारं जात्यमाचक्षते पदे ॥४॥

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(१) -पूर्व्ये- C^{4} ; -पूर्व्य- omitted in C^{6}. (२) स्वरः B^{1} C^{1} C^{2} C^{3} C^{4}. (३) प्राप्य- C^{5}. (४) -ऌ C^{5}. (५) This पटल in called संधिपटल iu C^{4} and संहितापटल in W. (६) स्वराश्रयः (for त्रयः स्वराः) C^{6}. (७) -श्र- C^{4} C^{5} C^{6} I^{1} B^{2} I^{2} B^{3}, Reg., M. M.; -स्र- B^{1} B^{2} M C^{1} C^{2} C^{3} W. (८) स्वरा- C^{4}. (९) स्वरितस्वरः C^{4} W B^{3}. (१०) -र्धं एव C^{5}. (११) अनुदात्तपरः C^{6} I^{2}. (१२) C^{4} C^{5} I^{1} B^{1}; उदात्तः C^{1} C^{2} C^{3} C^{6}; M corrects उदात्त to उदात्तः. (१३) चो- C^{4}.

उभाभ्यां तु परं विद्यात् ताभ्यामुदात्तमक्षरम् ।
अनेकमप्यनुदात्तं॑ न चेत्पूर्वं तथागतात्॑ ॥५॥ १॥

उदात्तवत्येकीभाव[१] उदात्तं संध्यमक्षरम्॑ ।

अनुदात्तोदये पुनः स्वरितं स्वरितोपधे[२]॑ ॥६॥
इकारयोश्च प्रश्लेषे क्षैप्राभिनिहितेषु च ।
उदात्तपूर्वरूपेषु शाकल्यस्यैवमाचरेत्॑ ॥७॥

माण्डूकेयस्य सर्वेषु प्रश्लिष्टेषु[३] तथा स्मरेत्॑ ।

इत्येकीभाविनां[४] धर्माः॑ परैः प्रथमभाविनः॑ ॥८॥

उदात्तपूर्वं नियतं[५] विवृत्त्या व्यञ्जनेन वा ।

स्वर्यतेऽन्तर्हितं[६] न चेदुदात्त[७]स्वरितोदयम्॑ ॥९॥
वैवृत्ततैरोव्यञ्जनौ क्षैप्राभिनिहितौ च तान् ।

प्रश्लिष्टं च यथासंधि[८] स्वारा[९]नाचक्षते पृथक्॑ ॥१०॥ २॥

स्वरितादनुदात्तानां परेषां प्रचयः[१०] स्वरः ।

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(१) —भावः C^5. (२) C^4 corrects —धेः to —धः on the margin. (३) प्रश्लेषेषु B^2. (४) C^3 C^4 B^1 B^3 W, Reg., M.M. (—नो corrected to —नां); —भाविनो M $C^1C^2C^6B^4I^3B^9$; I^1 C^5 correct —भाविनां to —भाविनो. (५) निह्वं W. (६) स्वर्येतेर्हितं C^4; स्वर्यतेन्तर्हितं W. (७) उदात्तः C^2C^6; उदात्तः corrected to उदात्त M. (८) -संधिः $B^1C^4B^8$; —संधिः corrected to -संधि in M. (९) स्वार- $C^1C^2C^4I^1$ M (स्व- corrected to स्वा- in M) B^8 I^2; स्वर- B^1 C^3 C^5 (C^5 corrects स्वा- to स्व-) C^6 W B^3 B^4, M. M., Reg. (१०) प्रचय- C^4 M (—यः corrected to —य in M) W B^9, Reg.

उदात्तश्रुतितां[१] यान्त्येकं द्वे वा बहूनि वा ॥११॥
केचिदेकमनेकं वा नियच्छन्त्यन्ततोऽक्षरम् ।

आ वा दीर्घान्निघातं तूदात्तस्वरितोदयम्[२] ॥१२॥

नियमं कारणादेके प्रचयस्वरधर्मवत्[३] ।

प्रचयस्वर[४] आचार्याः शाकल्यान्यतरेययोः[५] ॥१३॥

परिग्रहे त्वनार्षान्तात् तेन वैकाक्षरीकृतात्[६] ।

परेषां[७] न्यासमाचारं व्यालिस्तौ चेत्स्वरौ परौ ॥१४॥
यथा संधीयमानानामनेकीभवतां स्वरः ।
उपदिष्टस्तथा विद्यादक्षराणामसंहिते ॥१५॥३॥
पदाद्यास्तु द्व्युदात्तानामसंहितवदुच्चरान् ।

जात्यवद्वा तथा चान्तौ[८] तनू शचीति पूर्वयोः ॥१६॥

त्रिमात्रयोरुत्तरयोरन्त्यापि प्रचयस्वरे[९] ।

मात्रा न्यस्यन्तरैकेषाम् समे व्यालिः समस्वरे[१०] ॥१७॥
असंदिग्धान्स्वरान्ब्रूयाद् अविकृष्टानकम्पितान् ।

स्वरितं नातिनिर्हरयान् पूर्वां नातिनिवर्तयेत्[११] ॥१८॥

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(१) उदात्तः C^1; उदात्तः corrected to उदात्त– in M. (२) –दात्तः C^3C^6; –दात्तः corrected to –दात्त– in M. (३) प्रचयः $B^1C^1C^2C^3C^5C^6B^2$. (४) प्रचयः $B^1MC^1C^2C^3C^5C^6B^2$. (५) –तयोः (for –ययोः) C^1 B^n; –वयोः corrected to –ययोः in C^3 C^5. (६) चैका– C^6. (७) परेषा M C^3 B^3 B^n; C^2 corrects परेषां to परेषा. (८) चान्तौ C^5; वां यौ C^4. (९) प्रचयः B^1 M $C^1C^2C^3$. (१०) समे स्वरे MC^2C^3. (११) –विवृत्तयेत् C^6.

जात्योऽभिनिहितश्चैव क्षैप्रः प्रश्लिष्ट एव च ।

एते स्वाराः[1] प्रकम्पन्ते यत्रोच्चस्वरितोदयाः' ॥१६॥[2] ४॥

॥ इति ऋग्वेदप्रातिशाख्ये तृतीयं पटलम्[3] ॥

अथ चतुर्थं पटलम्

स्पर्शाः पूर्वे व्यञ्जनान्युत्तराययाः-
स्थापि[4]तानामवशंगमं तत्' ।
घोषवत्पराः प्रथमास्तृतीयान्
स्वानुत्तमानुत्तमेषूदयेषु' ॥१॥

सर्वैः प्रथमैरुपधीयमानः शकारः शाकल्यपितुश्छकारम्' ।
पदान्तैस्त्वैरेव तृतीयभूतैस्तेषां चतुर्थानुदयो हकारः' ॥२॥

विस्थाने स्पर्श उदये मकारः सर्वेषामेवो[5]दयस्योत्तमं स्वम्' ।
अन्तस्थासु रेफवर्जं परासु तां तां पदादिष्वनुनासिकां तु ॥३॥

तथा नकार उदये लकारे' ञकारं शकारचकारवर्गयोः' ।
णकारो जकारजकारयोस्तौ' ताजन्येऽघोप उदये चकारम्' ॥४॥

छकारं तयोरुदयः शकारो' न शाकल्यस्य' ता[6] वशंगमानि' ।

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(१) C¹ C⁶ B³ I² (I² corrects स्व- to स्वा-); स्वाः C²C³C⁴C⁵B¹MI¹W B²B⁴, M.M., Reg. (२) W adds: मध्ये तु कंपते किंचिद्भूमौ दारवों यथो भवेत् । मध्यं कंपनत्वं [illegible] निर्दिशेत् ॥ (३) This पटल is called स्वरपटल in C⁴ W. (४) -यथा- C¹W. (५) -दयः सो- C⁴. (६) शाकल्यस्य ता I¹ B², M. M; शाकल्यस्य तानि C¹ C² C³ C⁴ C⁵ C⁶ B¹ M B³ I² B⁴ (I² corrects ता to तानि), M. M. (a, A); शाकल्यस्ये तानि W.

रेफोष्मणोरुदययोर्मकारो[1]ऽनुस्वारं तत्परिपन्नमाहुः' ॥५॥   १॥
ङकारेऽघोषोष्मपरेऽन्तरैके ककारं' टकारनकारयोस्तु ।
आहुः सकारोदययोस्तकारं' ञकारे शकारपरे चकारम्' ॥६॥

तेऽन्त.पाता[2]' अकृतसंहितानामूष्मान्तानां पटले[3]ऽस्मिन्विधानम्' ।

चित्स्कम्भनेत्तोष्मलोपः' ककुद्मान्' सम्राट्शब्दः[4]' परिपन्नापवादः' ॥७॥
विसर्जनीय आकारमरेफी घोषवत्परः' ।

ओकारं ह्रस्वपूर्वस्तौ संधी नियतमश्रितौ[5]' ॥८॥

सर्वोपरस्तु स्वरघोषवत्परो[6] रेफं रेफी ते पुना रेफसंधयः' ।

रेफोदयो लुप्यते' द्राघितोपधा ह्रस्वस्यांकामनियतावुभा[7]विमौ' ॥९॥
अघोषे रेफ्यरेफी चोष्मायां स्पर्शे उत्तरे ।
तत्सस्थानमनूष्मपरे' तमेवोष्माण्यमूष्मणि' ॥१०॥ २॥

प्रथमोत्तमवर्गीये स्पर्शे[8] वोष्मणि चानते' ।

व्यापन्न ऊष्मसंधिः स विक्रान्तः प्रा[9]कृतोपधः[10]' ॥११॥

ऊष्मयघोषोदये लुप्यते परं नतेऽपि' सोऽन्वक्षरसंधिवृत्तः[11]' ।

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(१) -नं- C⁴; -नं- corrected to -र्म- in M. (२) -पादा W. (३) -ले C⁵. (४) संम्राट्शब्दः C⁴; संन्सम्राट्शब्दः M; सम्राट्छब्दः C¹ W B³ I²; सम्राट्छंब्दः C³. (५) -श्रि- B¹ M C¹C²C³C⁶ W B³ I² B², Berlin MSS. (Cp. Reg.); -श्लि- C⁴I¹C⁵ (-श्रि- corrected to -श्लि- in C⁵) Bᵃ, M. M., Reg.; (६) -र्गौ C⁴ W. (७) -नियतावुभा- C³ C⁴ Bⁿ. (८) चो- W. (९) प्र- M. (१०) -धाः B¹. (११) -सविवृत्तः M. M; -संधिवक्रः Bⁿ; -वक्त्रः B²; -वक्त्रः स संधिः B¹.

अव्यापत्तिः कखपफेषु वृत्तौ' रेफं स्वघूः' पूरघोपेष्वविग्रहे' ॥१२॥
नाना इन्दुः स्वधितीवाह एव भूम्याददेऽहोभिरुषर्वमूयव ।'
आवर्तमोऽशोरात्र्याययदो पितो प्रचेता राजन्ववर्तनीरहेति च' ॥१३॥
यथादिष्टं नामिपूर्वः षकारं सकारमन्योऽरिफितः फकारे ।
षकारे च प्रत्ययेऽन्त.[1]पदं तु सर्वत्रै[2]वोपाचरितः स संधिः' ॥१४॥
अन्त.पादं विग्रहेऽकारपूर्वः [3]पतिशब्दे द्व्यक्षरे पुंस्प्रवादे' ।
करं कृत कृधि करत्कगित्यपि परेषु[4]' पादान्तगते[5] परीति च' ॥१५॥३॥
असोऽन्त्वोऽरेफवतः पारशब्दे परि कृतानि करतीति चैषु ।
अपादान्तीयेष्वपि प्रत्ययेषु' वास्तोरित्येतत्पतिशब्द उत्तरे' ॥१६॥
आविर्हविर्ज्योतिरित्युत्तरश्चेन ककारो'ऽयो पान्त[6]पश्यन्तिशब्दौ' ।
इळाया गा नमसो[7] देवयुद्रु[8]हो मातुरिळस्नानि पदप्रवादे' ॥१७॥
पूर्वः पुर. पूरिति पूर्वपचान् पदानि [9]चापोच नवैनदेवन्[10]' ।
अस्या य. सोमो वृहतोऽस्य पूर्व्य[11] उरु ज्योतिर्जात इमो वृषोऽन्यः' ॥१८॥
प्रशयो द्वे आदत्तृ वो निदुर्वसुः पशुरेतानि कविशब्द उत्तरे' ।
[12]पथिशब्दे जिन्वथश्चेतथो मदः' पृथुशब्दे विश्वतो वीळितो रजः' ॥१९॥
कामपोपपूर्धिशब्देषु रायः' पादादिरन्तश्च दिवस्परीति च' ।
दिवस्पृथिव्या अयमस्पदीष्ट पूर्वे पादादौ यदि' सस्पदीष्ट' ॥२०॥४॥
शासो महः स[13]इम इळायाः पात्वित्येकं पुत्रशब्दे पराधि' ।

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(१) —न्त्यः C³. (२) सर्व— C⁴. (३) प्र— C⁴; प्र— corrected to प— in M. (४) परीषु C⁶; परेषु C³; परे C³. (५) —न्तौ W. (६) पाति C⁴. (७) नमसो W. (८) देवयुद्रुहो C⁴. (९) चा— C³. (१०) ए⁵ C³. (११) पूर्व C³. (१२) पथ— W. (१३) सह C³ C⁴.

रायस्पोषं महस्करथो महस्परं निष्कल्यादं[1] निष्कृथ निष्पिपर्तन' ॥२१॥

फवन्धं[2] पृथु कपवासः[3] पुत्रः पातु पथा पयः ।

पायुः पृष्ठं पदं तेषां प्रजाद्रा[4] उदये दिवः' ॥२२॥

रजसस्पात्यन्तस्पथाः पस्पशान्या चतुरस्कर ।

स्वादुष्किल निदस्पातु द्यौष्पितर्वसतिष्कृता' ॥२३॥

तपोष्पवित्रं त्रिष्पूत्वी धीष्पीथाय विभिष्टतान् ।

द्यौष्पिता रजसस्पृष्ठो ददुष्पजाय नस्करः' ॥२४॥

वसुष्कुविन्मनुष्पिता पितुष्पिता पितुष्परि ।

प्र यास्पुरो मयस्करन् नभस्पयस्परस्परः' ॥२५॥४॥

नकार आकारोपधः पर्यान्तो[5]ऽपि स्वरोदयः ।

लुप्यते' ऽन्यात्र्[6] जग्रसानान्[7] जघन्वान्[8] देवद्रवमान् ॥२६॥

मदूनयानाँ[9] इन्द्र सोमाँस्[10] तृपायान्[11] नो देव देवान् ।

हन्त देवाँ[12] इति चैता आन्पदाः[13] पदवृत्तयः' ॥२७॥

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(१) -ष्क- C^3 C^4. (२) -न- C^3 W B^n. (३) का- C^1. (४) -द W. (५) -च- C^5. (६) -त्रान् B^1 C^1 I^1 W B^3 B^2; -त्रान् I^2; -त्रा C^4 C^5 C^2 C^3 M B^n. (७) -नान् C^4 C^5 B^3 I^2; -ना C^2 M. (८) -न्वा C^2 I^2; -न्वान् C^3. (९) -नां B^1 M I^1 C^3 W B^3 B^2 I^2 B^n. (१०) C^1 C^5 C^6 B^n; -मांस् B^1 M I^1 B^3 B^2 I^2; -मास् C^2; -मान्स् C^4 W. (११) -याान् C^1 I^1 C^5 W B^n; -या B^1 M C^2 C^3 C^4 B^3 B^2 I^2. (१२) -वा B^1 I^1 W. (१३) आन्पदाः C^5 B^n; अन्यपदाः M C^2 (C^2 supplies -प- on the margin).

विवृत्त्यभिप्रायेषु च पीवोअन्नाँ[१] रयिवृधः ।

दधन्वाँ[२] यो जुजुर्वाँ[३] यः स्ववाँ[४] यातु दद्वाँ[५] वेति' ॥२८॥

हतं योनौ वचोभिर्यान् युनन्यूँर्[६] वनिषीष्टेति ।

ईकारोकारोपहितो[७] रेफमेषु' स्वरेषु च' ॥२९॥

दस्यूँरेको[८] नॄँरभि[९] च' ते स्पर्शरेफसंधयः' ।

नास्मानुपैतावान्स्फुरान्[१०] गच्छान्[११] देवानयाड् वहान् ॥३०॥६॥

हिरण्यचक्रान्मायावान् घोषाँस्[१२] तानश्विनाविद्वान् ।

पयस्वान्पुत्राना धेह्या यजीयान्पतीनुरोः' ॥३१॥

चरति चक्रे चमसाँश्च[१३] चो चिच्[१४]

चरसि च्यौत्नश्चतुरश्चिकित्वान् ।

एतेषु सर्वत्र विसर्जनीयवद् दीर्घोपधो'ऽस्मान्[१५] चमसान्पशून्[१६] ॥३२॥

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(१) —न्नों C^1 C^3 C^4 C^5 I^2; —ना B^3; —न्नां the rest. (२) —र्वां C^1 C^5 B^8 I^2; —न्वा the rest. (३) —र्वां" C^1 B^8 I^2; —र्वां the rest. (४) —र्वां C^1 C^5 B^8 I^2; —र्वा the rest. (५) —द्वां C^1 C^5 B^8 I^2; —द्वा the rest. (६) —र्यूँर् C^4; न्युँर् M; —न्यूर् C^5 W; —न्यून् B^8 B^9. (७) ई— C^4. (८) —स्यूं— C^5 W C^4 B^9. (९) नूं— C^4 B^9 W. (१०) स्फु— C^3 C^4 M. (११) —छां C^5 B^8 I^2. (१२) —पांस् C^1C^5; —पांस् the rest. (१३) —सांश् C^1C^5; —सास् the rest. (१४) चित् W. (१५) —स्मां B^3; —स्मां I^2 B^9; —स्माच् C^5; —स्मान् C^3 C^4 W. (१६) पद्यन I^1; पद्यं न C^3.

[१]ताँस्ते [२]सर्वाँस्तान्देवाँ[३]स्त्वं [४]ताँस्त्वायस्त्वाव[५]दूँस्त्वं च[1] ।

[६]विसर्जनीयं [७]परेष्विति [८]ते स्पर्शोष्मसंधयः[1] ॥३३॥

[९]नॄँः पतिभ्यो [१०]नॄँः प्रणेत्रं [११]नॄँः पात्रं स्वत[१२]वाँः पायुः ।

सं[१३]धिर्निरान्त [१४]एवैष [१५]नॄँः पाहि शृणुधीति च[1] ॥३४॥

नकारस्य लोपरेफोष्मभावे पूर्वस्तत्स्थानादनुनासि[१६]कः स्वरः[1] ।

आ[१७]दिस्वरश्चोत्तरेषा पदेऽपि[1] [१८]माँस्पचन्या

[१९]माँश्चत्वे [२०]मँश्चतो[२१]श्च[1] ॥३५॥७॥

ईमित्यन्तलोप एपूदयेषु गर्भं गावो वत्सं मृजन्ति वृच्यते ।

सत्वायो विश्याच पुना रिणन्ति रथमित्यन्वदारसंधिरेव सः[1] ॥३६॥

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(१) ताँ– $C^1 C^3 I^1$; ता– the rest. (२) –वाँ– C^1; –वा– the rest. (३) –वाँ– C^1 I^1 C^2 C^3 C^4 W; –वा– the rest. (४) ताँ– C^1 C^3 I^1 M; ता– the rest. (५) –दूँ– C^1 I^1 C^3; –दूं– the rest. (६) स वि– C^3. (७) –यः C^4. (८) W omits ते. (९) नॄः C^4; नॄंः C^5 W I^2. (१०) नॄः C^4 C^5 I^2. (११) नॄः C^4 C^5. (१२) –वाः C^5 W. (१३) –धी– M. (१४) –षु W. (१५) नॄः C^4; नॄंः C^5 W. (१६) –कः B^1 M C^1 I^1 B^2; –क– all the rest. (१७) –दिः M. (१८) माँ– I^1 C^3 I^2 B^n, मा– the rest. (१९) माँ– C^1 C^3 I^1 B^2 I^2 B^n; मा– the rest. (२०) मँ– C^1 I^1 B^2 I^2 B^n (माँ– corrected to मँ– in I^1 I^2), मा– C^3 C^5 B^3; मं– B^1 M C^3 C^4. (२१) मंश्चतेश्च (for मँश्चतोश्च) W. The fourth पटल (called स्पर्शपटल) ends here in W.

पुरु पृथ्वधि पूर्वेषु शकार उपजायते ।
ह्रस्वे च पूर्व[1]पद्यान्ते[2] चन्द्रशब्दे परेऽन्तरा' ॥३७॥
परीति पद्ये कृपरे पकारो' वनेति रेफः सदशब्द उत्तरे' ।
परिष्कृण्वन्ति वेधसो'ऽस्कृ[3]नोपसं' शौद्धावराः संधय एत उक्ताः' ॥३८॥
मेधातिथौ वरुणान्तव्रतान्तौ स्पर्शान्तस्था[4]प्रत्ययौ निर्ह्वसेते' ।
आदित्या देवा वरुणासुरेति येत्यादिषु' वयमित्यत्र मित्रा[5]' ॥३९॥
या सुप्रतीकं निष्कृतं पुरोहितिः क्षत्रं दाशति शवसा भिषज्यथः' ।
सो चिन्न्वगस्त्ये दशमे च मण्डले[6]'सा न्वीयते सः पलिक्नी' हिं पस्त्वे'॥४०॥
जुगुक्षतो दुदुक्षन्गा अदुक्षद्[7] दुक्षन्[8] वृधेऽस्य[9] दुक्षतानु[10] दक्षि ।
दक्षान्न पतमन्दृक्षुषोऽभि दक्षान् कृष्णासो दक्षि ह्वियानस्य दक्षोः'[11] ॥४१॥८॥

॥ इति ऋग्वेदप्रातिशाख्ये चतुर्थं पटलम्[12] ॥

अथ पञ्चमं पटलम्

अन्तःपादं नाम्युपधः सकारः
षकारमप्यूष्मपरैर्यथोक्तम् ।
अन्यैरकारान्'नतिरत्र पूर्वा
ततो व्यापत्तिर्भवतीति विद्यात्' ॥१॥

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(१) पूर्वे C[5]. (२) पाद्यन्ते C[3]. (३) वेधसस्कृ– W. (४) –स्थाः C[4]; –स्थौ W. (५) मित्र W. (६) –ळे C[5]. (७) –त् C[4]; –द् C[3] W C[2]. (८) C[3] omits दुक्षन्. (९) अस्य W. (१०) –न W. (११) The fifth पटल (लोपागमविकारपटलः पञ्चमः) ends here in W. (१२) This पटल is called व्यञ्जनसन्धिपटल in C[4].

सूती नकिः स्वैर्व्युरु नह्यमि त्री नि हीति स[1] हृयच्चरेणैव सत्स्य:[1] ।

स्ववह्वचरेण[1] पदादयश्च[2] स्यिंति स्किति स्नित्य[1]रेफस्य च स्मिति[1] ॥२॥

एकारेणापि स्विति न.परं[3] चेद्[1] दीर्घो न स्यित्यु[1] च नास्पर्शपूर्वम्[1] ।
तकारवर्गस्तु टकारवर्गमन्त:पदस्थोऽपि पऋारपूर्वः[1] ॥३॥

सितां सघस्यात्स्तनिहि स्तत्राम स्तवे स्तुवन्ति स्तुहि[4] सीं स्तुत स्य[1] ।

साहि स्त स्तुप्सतिस सत्सतस्त्वनीति स्तोमेत्यादिश्चापि बह्वचरान्त्ये:[5][1] ॥४॥

नि परीति[6] स्व सीत्यादी[7] चकारवर्गीयोदयौ[8][1] ।

दकारे चोत्तरं परान् से स[9] सीति स्वरोदये[1] ॥५॥१॥

सेध स्वापय सस्वजे सस्वजाते ससाद[10] च[1] ।

सन्तं सन्त: सन्ति पूर्वी स्थुं[11] स्था स्यादिति[12] चोत्तर:[1] ॥६॥

हि पिञ्च तू पिञ्च रज:सु पीदन्निरो पिञ्चनाभि पतः किमु ष्वित् ।

सूरिभिष्ण्याम दिनि पन्तु के ष्ठ प्रति ष्फुरं[13] त्री पघस्या कमु ष्विन्[1] ॥७॥

र पुत्राणो दिनि पन्सूरिभिष्ण्यामृच्छन्ति[14] ष्म नू ष्ठिरं वसु पीदति ।

नु प प्र हि ष्ठो यशसा मही पा वि पा भूयामो पु यति ष्ठेनेति[15] च[1] ॥८॥
वाजी स्तुतो वदन्ति सीं पतिः स्यां दित्ससि स्तुतः ।
थपो सु ष्यच्च श्रुधि सु त्रिः स्म स्तुहि स्तुहीति न[1] ॥९॥

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(१) –णैव W. (२) पादा– W. (३) –परश् W. (४) स्तुहि M. (५) –तै: C⁴ C⁵ Bⁿ, Berlin MSS. (Cp. Reg.). (६) –रा– C⁴. (७) –दि W. (८) –यै C⁵; –ये W. (९) खि W. (१०) –र C⁴. (११) सु C⁵. (१२) W omits –दिति. (१३) स्फुर C⁵ C⁴ W. (१४) ष्यामच्छंति C⁴; ष्यामृच्छति C⁵. (१५) पु– W.

युग्मान्तस्थादन्तमूली[1]यपूर्वैरन्तःपदं नम्यतेऽन्तःपदस्थैः' ।
अन्यपूर्वैरपि पथादिभाक्स[2]न्ने'कारेफपूतनोपधश्च' ॥१०॥२॥

रेफर्का[3]रर्कारपरः प्रकृत्या' [4]सं [5]स्पृक्स्त्वृ सर्स्वे[6]रिति चात्तरायाम्' ।
[7]सेति चास्य परिपन्नोपधा चेत्' संयोगस्य चाप्यनुनासिकादेः' ॥११॥

सहस्रं सनिता स्थात्रां सावित्रं सू[8]वरी स्तुषे ।
समुद्रं सदृशा सारे सायकः साधनी सह ॥१२॥

सनित स्पष्टः सदृशः सचायं सप्तै[9]रते सानुश[10]क्ङ्श्च पथाः' ।
[11]सुते सोमे वक्तयोऽप्रामि चर्पणि स्त्वभि[12]ष्टीत्येवमुपधाश्च सर्वे' ॥१३॥

अभिसत्वा रयिस्थानो यासिसीष्ठाः सिसक्ति च ।
तिस्तिरे तिस्तिरायाः च सिसिचे सिसिचुश्च न' ॥१४॥

गोष्ठादिव गोपवमा उपष्टुत् समत्रादो नार्प[13]दः पर्यपस्वजत् ।
स्वादुपेसदः पुरुषन्तिशब्दः सुपं[14]सदं सुपमिधानुसेषिधन्' ॥१५॥३॥

षकारे पूर्वपदान्तो व्यापन्नोऽरेफसंहिते ।
नामिपू[15]र्वो' त्रिमहे तु त्वा स इत्यनुदात्तयोः' ॥१६॥

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(१) –ची– C^{5}. (२) –स्क– M. (३) –षा– W. (४) सु C^{1}. (५) स्व C^{5}; स्पृ C^{1}; सृ W. (६) –रे– C^{5} B^{5} (–रि– corrected to –रे– in C^{5}). (७) चे– W. (८) सुरपी C^{1}; सूवरि W. (९) सनैतैरैते C^{4}. (१०) –न्दा– C^{4}. (११) सुते W. (१२) –ष्टी– C^{4}; –ष्टे– B^{5}. (१३) –दं W. (१४) दः C^{4}. (१५) –र्वो C^{4}.

अग्निरेकात्तरस्यादौ' नकिश्चाथो वनुष्विति' ।

वचवन्युरुचक्षुस्तं तौ[१]म्यमित्युत्तरेषु निः' ॥१७॥

पायुभिः पनृ[२]भिस्त्रिभिर् ददिवैरस्मयुः[३]' शुचिः ।

प्रचरे त्वमित[४]'युष्टे[५] वावृधुष्टे सधिष्ट्व[६] ॥१८॥

गोभिष्टेरम ऋतुष्टं' नाहुनिष्पिष्वरीः प्रमोः ।

वन्दारुः[७] पष्टिराविष्विर माह्नोरित्यनुदात्तयोः' ॥१९॥

ऋकाररेफषकारा नकारं समानपदेऽवगृह्ये नमन्ति ।

अन्तःपदस्थमकारपूर्वा अपि संध्याः[८]' संध्य ऊष्माप्यनिङ्ग्ये' ॥२०॥४॥

न मध्यमे स्पर्शवर्गैर्व्यवेतं' परिपक्ष्यपीन्द्रादिषु चोत्तमेन' ।

[९]तथा शकारसकार[१०]व्यवेतं सर्वादिषु' पूर्वपदान्तगं च' ॥२१॥

नाभिनिर्णिक्स्वादादौ[११]' यकारस्पर्शसंहितम्[१२]' ।

कर्मनिष्ठां[१३] दीर्घनीथे' भानुशब्दे[१४]' हिनोमि च' ॥२२॥

ह्रस्वोदयं त्रेषपुत्रै[१५]वमादिषु' त्रिशुभशुष्मादिषु चोभयोदयम्' ।

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(१) –म– W. (२) पनृ– C[2]; पितृ– C[3]; पनि– W. (३) –यशू W. (४) –मिति– W; –मती– C[4]. (५) –व– W. (६) –प– W. (७) –रुःष्ट (for –रुः) W. (८) संध्य W. (९) य– C[3]. (१०) शकारसकार– W B[a]; सकारशकार– all the rest. (११) –दादि WI[2]; –दादिं M; दादीनि B[2]. (१२) –सहितौ W. (१३) –ष्ठा W. (१४) –ब्दं W C[5] (–ब्दे corrected to –ब्दं in C[5]). (१५) B[1] C[1] I[1] B[3] B[2] (B[2] corrects -पू- to -पु-); –पूर्वेव– C[2] C[3] C[4] C[5] M I[2] B[a], M. M.; –पूर्वमाव– W.

अह्कारेष्वपिकृत्ययत्तरेषु च[1] पुरःपुनर्दुश्चतुर्भ्योविरादिषु ॥२३॥

उरुयाम्णोऽनुरुयाम्णो सुपाम्णो वृषमण्यवो[2]ऽधिपवर्यया प्रपथः ।

दूढ्यदूणाशदूळभप्रवादा दुर्दूभूतमक्षरं तेषु नन्तृ ॥२४॥

अव्यवेतं विग्रहे विग्रहज्ञो रेफोष्माणौ सर्वपूर्वौ[3] यथोक्तम् ।

आनीन्नु त्वं नोनुवुर्नोनुमश्च नयत्यर्थं च प्र परीति पूर्वौ[4] ॥२५॥५॥

पुरुप्रिया ब्रह्म सुतेषु नेषि प्लुनाकारान्तं सपक्षारमिन्द्रं[5] ।

नते सु स्मेति[6] सत्रनेषु पर्षि स्वरयेम।

प्रोरु परीति वैनेः ॥२६॥

हेळो मुञ्चतं मित्राय राया[7] पूषा गव्यविपञ्छकारवत् ।

नश्येभिस्त्मने वाजान्क्षणोत द्वे नर्य[8] प्रतरं परेषु न ॥२७॥

गोरोहेण निर्णमायीन्द्र एणा[9] इन्द्र एणां[10] स्वर्णां परा णुदस्व ।

अग्नेरवेण वार्यं शक्र एणामेषा नविदेन्त्यमूर्धन्यभाजः[11] ॥२८॥६॥

॥ इति ऋग्वेदप्रातिशाख्ये पञ्चमं पटलम्[12] ॥

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(१) च omitted in W B³ B⁹. (२) W omits वृषमण्यवो. (३) –पूर्वौ M. (४) पूर्वे C⁴ C⁵ (पूर्वौ corrected to पूर्वे in C⁵), Berlin MSS. (Cp. Reg.). (५) –न्द्रं M C³. (६) स्मेतु W. (७) राय W. (८) नयः C⁴. (९) एण C⁵ C⁶. (१०) एणं (for एणां) B⁸. (११) The Sixth पटल (नतिपटलः षष्ठः) ends here in W. (१२) This पटल is called पचपन्यनिरेफ–पटल in C⁴.

अथ षष्ठं पटलम्

स्वरानुस्वारोपहितो द्विरुच्यते संयोगादिः स क्रमोऽविक्रमे सन्'।

सोष्मा तु[1] पूर्व्वेण[2] सहोच्यते सकृत् स्वरेऽसंयोगादिरपि च्छकारः'॥१॥

परं रेफात्' स्पर्श एवं लकाराद्[3]' ऊष्मणो[4] वा' नावसितं' न रेफः'।

वोष्मा संयुक्तोऽनुपधो' न तूष्मा[5] स्वरोष्मपरो' न परक्रमोपधा[6]'॥२॥

सहाविहाय पवमान यस्य द्वे तने चेदनुपहितः पदादिः।

छकारो' दीर्घेण च मेतिवर्जं' संयुक्तं तु[7] व्यञ्जनं शाकलेन[8]'॥३॥

पदान्तीयो ह्रस्वपूर्वो ङकारो नकारश्च क्रामत उत्तरं स्वरं'।

अनादेशे पटलेऽस्मिन्[9][10] विधान सर्वत्र स्यादपि वैकृतानाम्'॥४॥

अभिनिधानं कृतसंहितानां स्पर्शान्तस्थानामपवाद्य रेफम्।

संधारणं संक्रमं श्रुतेश्च स्पर्शोदयानामपि चावसाने[11]'॥५॥१॥

अन्तस्थाः स्वे स्वे च परेऽपि रक्तं' ङकार ऊष्मस्वपि शाकलेन[12]'।

रकारं चैवमुदये ककारः[13] स्यातेर्धातो' स्पृशतेर्वा षकारः'॥६॥

पदान्तीया यरवोष्मोदयाश्च[14] स्पर्शाः पदादिष्वरे[15] मकारात्'।

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(१) त्तु C^4 C^5. (२) पूर्व्वेण W. (३) ळ– C^5. (४) ऊष्मणो C^4; ऊष्माणो C^3 W. (५) नू– C^3 C^4 M. (६) परा– W. (७) C^4 omits तु. (८) –के– C^5. (९) –के C^5. (१०) ऽस्मिन्पटले (for पटलेऽस्मिन्) B^3. (११) वा– C^4 C^5 B^m, Berlin MSS. (Cp. Reg.); चा– or वा– (?) I^2. (१२) –के– C^3 C^5. (१३) –रं W. (१४) पर एतोष्मो– C^4; यर वोष्मा– W. (१५) पा– W.

असंयुक्तं[१] शाकलं[२]' तन्न पदे स्वित्युत्तरे' वा त्वनेकाक्षरान्त्याः' ॥७॥

सर्वत्रैके करणस्थानभेदे[३] वा शाकलं[२]' प्रथमे स्पर्शवर्गे[४]' ।

स्पर्शा[५] यमाननुनासिकाः[६] स्वान्[७] परेषु[८] स्पर्शेष्वनुनासिकेषु' ॥८॥

न स्पर्शस्योष्मप्रकृतेः प्रतीयाद् यमापत्तिं' नाभिनिधानभावम्' ।

यमः प्रकृत्यैव सदृक्' श्रुतिर्वा यमेन मुख्यास्ति समानकालो[९] ॥९॥

अनन्त्यस्तु[१०] प्रकृतेः प्रत्ययार्थे[११]' न संयोगं स्वरभक्तिर्विहन्ति[१२]' ।

यमान्नासिक्या[१३] स्वरभक्तिरुत्तरा[१४] गार्ग्यस्योष्मा

सोष्मयोर्[१५]' वर्जयेत्तम्' ॥१०॥ २॥

नादः परोऽभिनिधानाद् ध्रुवं[१६] तत् तत्कालस्थानमश्रुति[१७][१८] त्वघोषात्' ।

नासिक्यस्थानमनुनासिकाच्चेद्' अन्तस्थायाः पूर्वस्वरूपमेव[१९]' ॥११॥

व्याळेः सर्वत्राभिनिधानलोपः' परक्रमस्वररेफोपधे[२०] न' ।

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(१) W adds प्रथमं. (२) -कं C^3 C^5. (३) -णे W. (४) -वर्गे C^2. (५) स्पर्श- W. (६) यमाननु- W. (७) -कान् C^4. (८) स्वरान् W. (९) -ळा C^5. (१०) -न्त्या- B^0. (११) B^1 C^2 W C^4 B^3 I^2 B^0 (-यर्थे I^2), प्रत्ययार्थो M C^1 C^3 C^5 C^6 I^1, M. M., Reg., प्रकृत्यर्थे B^3. (१२) -च- W. (१३) ए- C^5. (१४) -क्या B^1; -क्याः C^3. (१५) -ष्मा- M C^2 B^0. (१६) -ना ध्रु- B^1 B^2 B^3; नात् ध्रु- M C^4. (१७) -क- C^5. (१८) -स्थानं श्रुति W; -स्थानमश्रुति C^4. (१९) -रु- C^6; -र्व- W. (२०) C^1 C^2 C^3 B^1 M B^2 I^2, M. M.; परक्रम- W; परक्रमे C^4 C^6 I^1 B^3 B^0 (B^3 corrects -म- to -मे), Reg.

सवर्णपूर्वस्य सध्रुवस्य विपर्ययो ध्रुवशिष्टेऽपरेषाम्' ॥१२॥

रेफात्स्वरोपहिताद्[१] व्यञ्जनोदयाद्दकारवर्णा[२] स्वरभक्तिरुत्तरा[३]' ।

विच्छेदात्[४] स्पर्शोष्मपराच्च घोषिणो' द्राघीयसी

तूष्मपरे[५]' वरा क्रमे' ॥१३॥

सर्वत्रैके[६] स्वरभक्तेरभावं' रेफोपधामपरे[७] विद्यमानाम्' ।

[८]अकान्तोष्मप्रत्ययाभावमेके[९]' पूर्वोत्तर[१०]स्वरसरूपतां[११] च' ॥१४॥

ऊष्मोदयं प्रथमं स्पर्शमेके द्वितीयमाहुरपदान्तभाजम्' ।

पश्चातो[१२] लकारयकारा उ एके' तावेव स्यात्त्रिसदृशेषु नामसु ॥१५॥[१३]३॥

॥ इति ऋग्वेदप्रातिशाख्ये षष्ठं पटलम्[१४] ॥

॥ इति प्रथमोऽध्यायः ॥

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(१) -हिता C^{3}. (२) -रूउपा = रूपा (for -वर्णा) W. (३) -मा W. (४) -दा C^{3}. (५) नू- C^{4} C^{5}. (६) -क C^{4}. (७) -न- C^{3}. (८) आ- C^{4}; I^{3} corrects आ- to अ-. (९) -प्रत्यय- M; -प्रत्यया- C^{3}. (१०) स- W. (११) -स्वसरूपतां B^{2}; -स्वरस्वरूपतां B^{3}; -स्वरूपतां I^{3}. (१२) B^{1} B^{2}-B^{3} $B^{?}$ (-B^{3} corrects स्या- to क्ष्या-); वधातो C^{5} I^{2}; क्ष्यातो C^{4}; स्यातो M $C^{1}C^{2}C^{3}$ W I^{1}, M. M.; Reg. (१३) The Seventh पटल (named द्विवचनपटलः) ends here in W. (१४) This पटल is called क्रमसंज्ञकसन्धिविशेषपटल in C^{4}.

अथ सप्तमं पटलम्

दीर्घं[1] ह्रस्वो व्यञ्जनेऽन्यस्त्वृकाराद्[2] यथादिष्टं[3] सामवशः स संधिः' ।
सैव प्लुति'र्या स्वरेषूपदिष्टा' योनिमारैगादिषु चोदयादेः' ॥१॥
मद्धिवत्युकारः प्लवते सर्वत्राप्यपदान्तभाक्' ।
सुता याहीत्यतोऽन्येषु पदेष्वच्छेति विग्रहे' ॥२॥

अनाकारोपधश्चान्त्यो[4] येत्युत्तरपदस्य[5] यः ।
चदात्तादेर्द्व्यक्षरस्य' नास्त्येति व्यञ्जनोपधः' ॥३॥

निर्यूय पिष्टतमयाभिपद्य[6] प्रास्य संगत्यानुदृश्याभिवृत्य[7] ।
आरभ्य संमीलय मन्नुन्नमाभिरभिव्लाय यत्र निषद्य वीति च' ॥४॥
नहि जह्यभि वीर्येणा कृधीति कृणुथेति च ।

एतान्येकाक्षरे पदे[8] चौप्रीभाव्ये[9]' पराणि च' ॥५॥१॥
युक्ष्व मन्दस्व विद्मेति हीति' विद्धि पिब त्विति' ।
जुहोत यज धासथ शिशीत भरेति स्विति' ॥६॥

सु[10] नु हीत्येतेषु परेष्वघेति' तृम्पतेन मुञ्चताचेति वीति[11]' ।
सु न्वित्यनर्थपरयोरुकारः पदं' तयोरुत्तरे योज घेति' ॥७॥
मृळयद्भ्यां[12] वसुवित्तमं यत्सोमं[13] जातवेदसम् ।

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(१) –र्घै C^{3} O^{5}. (२) –न– C^{2}. (३) –वशं (*for* –दिष्टं) C^{3}.
(४) –न्तो $O^{1}C^{2}C^{3}C^{4}O^{5}$. (५) चे– C^{4}. (६) –भिप्रपद्य W.
(७) –वृतः W. (८) पदं O^{4}; पादे W. (९) –भावे O^{3}. (१०) नि O^{3}.
(११) वीति च W. (१२) –यत्स्यां W. (१३) सामं M.

भरतेत्येतेष्वपादान्तो[1]ऽघे[2]ति करणादिषु' ॥८॥

करणं च चित्करते वृणीमहे भवतं कृणोतु भवत[3] स्वस्तये' ।

[4]पुर्विति चित्पुरुहूतो नृपूतः सहस्राणि पुरुभुजा धियायते' ॥९॥

वहेति त्वंदुहितर्दिव्यमुत्तरं द्युम्नं रुद्रं नव्यमेतेषु वर्धयं[5]' ।

त्विन्महित्वं गीर्गृणानः सते[6]परं त्वित्यन्त्ये[7] चेन्मर्दशब्दाद्विःपरे' ॥१०॥२॥

तू तुजानो मतिभिर्भोजनानि नो दद्धि स्तोमं भूरि योनि त्वमेषु ।

भरेत्येतन्'न[8] नु चिद्यो' मनेव स्तोनृभ्यो द्युम्नी शव मे परेषु' ॥११॥

शोचा यविष्ठ्यैवा यथा कर्त्रा यत्सादया सम ।

अर्चा मद्द्र[9]यस्विष्ठा नः सना स्वः पारया नव्यः' ॥१२॥

[10]घोषा स्तोत्रे चकृमा ब्रह्मवाहः शसा गोपृच्छा दुहितर्वदा वना[11]' ।

[12]अजा नष्ट जम्भया ता अधा महो गन्ता मा युद्दा हि सृजा वनस्पते' ॥१३॥

अग्ने रक्षा यास्विष्ठा हिरण्ययं मोदा वरेण्यं शोचा मरुद्वृधः ।

शिक्षा स्तोतृभ्यो भूमा निवन्तुरः पिबा मधूनां मोदा परीति च' ॥१४॥

सदन्न मिमिद्धन्न दमिन्न वसिन्न श्रोत सुनोत हिनोत पुनात ।

सिद्ध जगृम्म ररम्म ववन्म क्षाम सुपनति मन्यत भरम्न ॥१५॥३॥

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(१) -पदान्तो C⁴ B¹. (२) ग्रघे- B¹ C², ऽघे- C¹ C³; -घे- the rest of the text MSS. (३) W I¹ B³ I² Bⁿ, Reg., M M.; -तः C¹C²C³C⁴C⁵B¹M B² (C² adds विसर्जनीय later on) (४) पू- C⁴ Bⁿ. (५) वर्धया C⁵, धमाय W. (६) -परे W. (७) -न्त्ये C⁴I². (८) नू B¹. (९) -तम्य- W; -द्रयः- M. (१०) घो- C² C³ C⁴. (११) वन C³ W. (१२) आजा C⁵ W, M. M.; आजा corrected to ऽजा in M.

सर रद रया जिन्व धारयार्षं द्वार यज यच्छ दशस्य साध सेध ।
तप रुज मृळ वर्धं यावयात्र श्र[1]थय नमस्य विदाष्ट कृण्व जोष ॥१६॥
शृणुधि शृ[2]णुत यन्त यच्छत स्तन सिम गूहत कुन्न मोषथ ।
दिधृतं पचत वृश्च विध्यता[3]थं मदथात्त यदीत पाथन ॥१७॥
उपागत्याख्[4]लीकृत्य वत्राजाविष्टनोरुष्य ।
इष्कर्तेलिव मर्मृज्म विभयेयत्तं तच्छतम् ॥१८॥
सार्धमद्यादिभिः प्लुतैः पादादौ व्यञ्जनोदयम् ।
त्वेववर्जं न संयोगे शेषे [5]चापठिते सति ॥१९॥
वर्धं शुभ्रे रुज यः सेध राजन् वह हव्यानि य[6]दि मेऽध यामनि ।
विद्म दातारमध धारयाध यद[7]धं ते विश्वं पुरु बा[8]र्चं गाय ॥२०॥४॥
वह वायो पिब मध्वः पुरु विद्वान् पुरु विश्वान्यव वायुं पुरु शस्त ।
यदि मृत्योरघ जिह्वा पुरु विश्वा पिब शुद्धं पि[9]ब राये वह कुत्स[10]म् ॥२१॥
भरद्वाजेऽर्चं देवाय यदि वा पुरु दाशुषे ।
वह शुष्णा[11]याध वह्व[12]ध यत्पुरु हीति न ॥२२॥
कृधीति परेषु सहस्रसां धियं जरित्रे न इति तत्रेति चान्त्ये ।

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(१) श्रा– C^4; C^2 corrects श्रा– to श्र–; श्र– C^5 (श्र very *often written* as श्र in C^5). (२) –णो– C^3. (३) –न । थ C^5; –ताऽथ C^3; –नाथ all the rest (४) C^4 C^5 W B^3, M. M., Reg.; –रख– B^1 B^3; –क्ख– the rest. (५) वा C^4. (६) य– C^4 C^5. (७) *धारयाध वाव W; धारयाव यद्ध्व C^4; धारयाध* B^n C^3. (८) –र्वं C^4. (९) –व C^4 I^1. (१०) कुसनं W. (११) शुष्णाय W. (१२) –हू । ध C^5; –ह्रध all the rest.

सहस्येन सुयवमं पवस्व द्वे नो अधीत्येषु[1] परेषु तेन' ॥२३॥
देवं वेनं केतमित्युत्तरेषु दधातेति' श्रुधि वंस्वेति नः परे' ।

वेदेति विश्वस्यभूर्ममदच्चर[2]' शुनःशेपे च प्लवते यकारे' ॥२४॥
अग्ने ति नो द्वे च गिरः कृणोति ते कृणोत तूर्वोदिति चोत्तरेषु' ।

अभीति नो नु नवन्ते सतो नरं[3]
द्वा तत्स्वित्यग्नेऽर्यपरं तु मुख्ये' ॥२५॥५॥

चक्रुर्नदेते दशास्यन्नमुद्रो रथेन नः सतक्रूपीन्मदन्ति ।

ते वो मयन्ते नियुद्भिः कृपीटं रथस्य सोमस्य मती रथ्यन्ति[4]' ॥२६॥

समुद्रं[5] द्वे स्वर्णं नवग्वशब्दो दशग्वं[6] दंसिष्ठ वसूनि नो वसु ।

वृत्रं निर्दं नु यतिभ्यः सहन्तः पृथिव्यां निर्दहसि[7] समत्सु पावक' ॥२७॥

यन्नेति चक्षुरादिषु नरः सुपर्णा इति च' ।[8]
समुद्रादिषु येनेनि' तन्नेथि मे सद्रो रथम्' ॥२८॥
अर्वेति नो नु कल्पेषु नूनं वाजेषु पृत्सुषु' ।
आये चेद्वाजयुंपार्यक्षमग्नेमघवन्परे' ॥२९॥
रास्वा पितः शतेना नो वर्धस्वा सु श्रुधी हवम् ।
मन्दस्वा सु वहस्वा सु वनेमा ते नही नु वः' ॥३०॥६॥
पाथा दिवो धाता रयिं सृजता गयसाधनम् ।

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(१) –त्येतु B¹ I¹ B² (B¹ B² supply –त्ये– on the margin); –त्स्येतु परेषु I²; –मत्येषु W. (२) –रे W. (३) शुनःशेपे to नरं omitted in C¹. (४) रि– M W; B² corrects रि– to र–. (५) –द्र W C² (C² corrects –द्रं to –द्र). (६) –ग्व W. (७) निर्दहेथे C⁴. (८) B¹ reads this line before stanza 27.

रास्वा चोरू न शग्धी नः सृजता मधुमत्तमम्[1] ॥३१॥
जही चिकित्वो वेत्था हि रक्षथा न हता मखम् ।
युयोता शरुं स्वेना हि वनेमा ररिमा वयम् ॥३२॥

प्रप्रा वो अस्मे धामा[2] ह सना ज्योतिरपा वृधि ।

ऋघ्यामा ते वामदेवे[3] जुहोता मधुमत्तमम् ॥३३॥
यक्ष्वा महे त्विष्या शवो जनिष्वा देववीतये ।

अधा[4] त्वं ह्ययाद्या श्वश्वः सचस्वा नः स्वस्तये[5] ॥३४॥७॥

॥ इति ऋग्वेदप्रातिशाख्ये सप्तमं पटलम् ॥

अथाष्टमं पटलम्

अन्तःपादं विग्रह एष्वपृक्त उकारो व्रजस्य सु धा नमोभिः ।

शुचिं पवित्रं तु महीं तु चाहु त्वं सुतस्येति यद्युद्दयोदया न[6] ॥१॥

सोमसुतिं चर्किराम स्तवाम स्तवाना गृभाय रथं[7] श्रुधीति[8] ।

ते अस्तु ते महिमनः प्र वोचत प्र वोचं[9] नः सुमना द्वैपदाश्च ॥२॥

[10] महे दधिध्वं तिर मुञ्च नो मृधश् चर नमध्वं नम ते नयन्त ।
स्नित्येतेष्वं कात्तरयोः पराणि चेदुपेन्द्राग्नेऽत्राध्वरमायुरेत्विति ॥३॥

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(१) These two lines are transposed in C⁴. (२) –म W. (३) –देवो C⁴; –देव्ये W. (४) अव W. (५) At the end of this पटल W adds : ॥ दीर्घह्रस्वस्टलोष्टम: ॥. This पटल is called सामवशसन्धिपटल in C⁴. (६) –दयान् C⁴; –दयो न W. (७) इत्थं C⁴. (८) श्रुधीति च W. (९) तः C¹. (१०) महो W.

सदेत्येतद्योनिपुपीतयेपरं' धन्वेत्येतत्सोम राद् पूयमानः' ।

यदी.ते क्ष्यो मनसः कवीनां[1] सवन्यवो[2] गोः सरमेति तेषु' ॥४॥
चरेति पुष्टि सोम चर्षणिप्रा' जनिमेति इन्ति सं जातवेदाः' ।
रन्धयेति येपुरंशासदुत्तरं' न न.कारे स्विदुपसातयेपरे' ॥५॥१॥

महयात्र जय धान्येन गूर्वय मरेति च[3] स्वरिति प्रत्यये पद्' ।
मद पर्ष पिपृत धन्व यच्छत रुद्रेमेति स्त्वस्तयउत्तराणि' ॥६॥
दधिम मदत तन्वि सिञ्चत स्तव वदतानज रक्षतोत्तत ।

पिपृत पृणात पृच्छत पुष[4] स्थ घ हिनवाय जुहोत पश्यत[5] ॥७॥
चक्रमादुत्र भूम स्म शिशीत स्तोव पक्षत ।

यथोद्दयानि सर्वाणि' ति[6]विति चैकान्तरोपधम्' ॥८॥
कदा हरितो वरुणस्य चक्रतुः सूर्दस्य निष्ट्या इव भूम तेषु न' ।
वक्षाणि हि[7] वानवे यज्ञियानां ते दंसो द्वे नः स च[8] शक तेषु तु' ॥९॥

चक्रमेति दै[9]पदे मूरि दुष्कृतं वर्धतां विश्वचसो जिह्वयेति' ।
[10]कापवायना निष्कृतीरितयो स्य' ज्ञाताः सुरथा हवनश्रु तदच' ॥१०॥२॥
सत्रापरं घेति न कौत्सनैमदं' स्म राशिमित्यादिषु न' प्रति ष्म च[11] ।

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(१) –पी– C⁴. (२) सनंघवो C⁴ B² I¹; संघवो M; संवंघवो C². (३) च omitted in M. M., Reg. (४) प्रुष M; पुष C⁴. (५) पश्यता C⁴. (६) त्रि– C⁵; त्रिवि– C⁴. (७) C² omits हि– (८) च C² W B²; च or व (?) C⁴ I²; च corrected to व in B¹C¹B²; व C² C⁴ M I¹ B², M. M., Reg. (९) द्वैपदे W. (१०) क– W. (११) C³ omits च.

रास्वा चोरू न शग्धी नः सृजता मधुमत्तमम्[1] ॥३१॥
जही चिकित्वो वेत्था हि रक्षथा न हता मखम् ।
युयोता शरुं स्येना हि वनेमा ररिमा वयम्[1] ॥३२॥

प्रभा वो अस्मे धामा[2] ह सना ज्योतिरपा वृधि ।

ऋध्यामा ते वामदेवे[3] जुहोता मधुमत्तमम्[1] ॥३३॥
यक्ष्वा महे धिष्वा शक्रो जनिष्वा देववीतये ।

अधा[4] त्वं ह्यद्याधा श्वःश्वः सचस्वा नः स्वस्तये[1] ॥३४॥७॥[5]

॥ इति ऋग्वेदप्रातिशाख्ये सप्तमं पटलम् ॥

अथाष्टमं पटलम्

अन्तःपादं विग्रह पञ्चपृक्त उकारो व्रजस्य सु धा नमोभिः ।

शुचिं पवित्रं तु महीर्नु चाप्नु त्वं सुतस्येति[1] यद्युदयोदया न[6] ॥१॥

सोमसुति चर्किराम स्तवाम स्तनाना गृभाय रथं[7] श्रुधीति[8][1] ।

ते अस्मि ते महिमनः प्र वोचत प्र वोचं[9] नः सुमना द्वैपदाश्च[1] ॥२॥

[10] महे दधिध्वं तिर मुञ्च नो मृधश् चर नमध्वं नम ते नयन्त ।
स्वित्येतेष्वे[1]कान्तरयोः पराणि चेदुपेन्द्राग्नेऽध्वराध्वरमायुरेत्विति[1] ॥३॥

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(१) These two lines are transposed in C^4. (२) –म W. (३) –देवो C^4; –देव्ये W. (४) अध W. (५) At the end of this पटल W adds : ॥ दीर्घह्रस्वपटलोष्टमः ॥. This पटल is called सामवशसन्धिपटल in C^4. (६) –दयान् C^4; –दयो न W. (७) रथं C^4. (८) श्रुधीति च W. (९) तः C^1. (१०) महो W.

सदेत्येतद्योनिपुपीतयेपरं[1] घन्नेत्येतत्सोम राट् पूयमानः[1]।

यदी ते क्ष्यो मनसः[१] कवीनां सवन्यवो[२] गोः सग्मेति तेषु[1] ॥४॥
चरेति पुष्टि सोम चर्वणिप्रा[1] जनिमेति हन्ति सं जातवेदाः[1]।
रन्धयेति येपुरूंशासदुत्तरं[1] न न.कारे स्वित्युपसातयेपरं[1] ॥५॥१॥

महयात्र जय धान्येन गूयँय मरेति च[३] स्वरिति प्रत्यये षट्[1]।
मद् पर्व पितृत घन्व यच्छत हृदेमेति स्वस्वयवत्तराणि[1] ॥६॥
दधिम मदृत हन्वि शिक्षत स्तव वदतानज रचतोपात।

पितृत पृणात पृच्छत सुषं[४] स्य घ हिनजाय जुहोत पश्यत[५] ॥७॥
चक्रमात्रुत्र मूम स्म शिशीत स्तोत पतत।

यथोदयानि सर्वाणि[1] त्विति चैकाक्षरोपधम्[1] ॥८॥
कदा हरितो वरुणस्य चक्रतुः सूर्यस्य निष्ट्या इव मूम तेषु न[1]।
वक्षाणि[७] हि वानवे यज्ञियानां ते दंसो द्वे नः स च[८] शक्र तेषु तु[1] ॥९॥

चक्रमेति दैपदे[९] मूरि दुष्कृतं वर्धतां विश्वचसो जिह्वयेति[1]।
[१०]कांपवामना निष्कृतीरतयो स्य[1] ज्ञाताः सुरया इवनश्च तश्च[1] ॥१०॥२॥
सत्रापरं घेति न चौत्सवैमदं[1] स्म राशिमित्यादिषु न[1] प्रति स्म च[११]।

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(१) –पी– C[4]. (२) सवंचवो C[4] B[1] I[1]; स'ववनो M; संवंचवो C[2]. (३) च omitted in M. M., Reg. (४) सुषः M; सुष C[4]. (५) पश्यता C[4]. (६) त्वि– C[5]; त्विति– C[4]. (७) C[3] omits हि– (८) च C[3] W B[3]; च or न (?) C[6] I[2]; च corrected to व in B[1]C[1]B[2]; व C[2] C[4] M I[1] B[4], M. M., Reg. (९) देपदे W. (१०) क– W. (११) C[3] omits च.

स्म ते परेषु व्रजनं वनस्पते शुभे परुष्णयां[1]' स्म पुरा वृषाकपौ' ॥११॥
राशिं वाजेषु मे सद्म पूषयां तं वृं‍हद्धायि मा दुर्हणायतः ।

यस्मै यद् वृत्रहत्येषु मावते वातो यं यस्य मद्[2] गृंभीयसे' ॥१२॥
पृच्छा विपश्चित्तमवा पुरंध्या धा त्वद्रिवीरान्वनुयामा त्वोताः ।
जनया दैव्यं भुजेमा तनूभिर् हा वहतो वासया मन्मना च' ॥१३॥

वेदा वसुधिति[3] रोमा पृथिव्या वोचा सुतेषु धावता सुहस्त्यः ।
मुक्ष्वा सुपुवुषः स्वाद्मा पितूनामिहा वृणीष्व वोधया पुरंधिम्' ॥१४॥

अवथा स[4] कृणुथा सुप्रतीक तिरा शचीभिः कृणुता सुरत्नान् ।
रमन्वा[5] नहुषोऽनयता वियन्तः स्मा च्यावयन्नीरया वृष्टिमन्तम्' ॥१५॥३॥

असृजता मावरं सू[6] रथं हुवे नयता बद्धं स्वापया मिथूदृशा ।
इता जयता गता[7] सर्वतातय ईरयथा मरुतो नेषथा सुगम्[8]' ॥१६॥

अन्यत्रा चितयन्ता मुञ्जनेजनं घा[9] स्या[10] वोचेमा विदथेष्विता धियम् ।
इता नि यत्रा वि दशस्यथा क्षिति
[11]
चा वोधाति द्रावया त्वं किरा वसु' ॥१७॥

हा पदेव कर्तना श्रुष्टि योधया च जग्मा वाचम् ।
पायया च तर्पया क्षामं गातुया च मन्दया गोभिः' ॥१८॥

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(१) परुष्ण्या C^3; पुरुष्णां W. (२) मत्द्- C^2 W I^2; मदु- C^5; माद्- B^0. (३) -ति C^3 W. (४) स W, M. M., Reg.; I^3 corrects स to सः ; सः the rest. (५) रमन्ताव W. (६) सु C^4. (७) M omits गता. (८) सु C^4. (९) धा B^1 C^2. (१०) स्याक्षा W; स्या C^2. (११) द्वो- C^5; धा- M; धो- C^4.

था स्यालादेना सुमतिं वोचा नु व्यथया मन्युम् ।
नेथा च चक्रा जरसं भवना मृळयन्तश्च' ॥१९॥

एवा चन मज्रा राये ररिमा ते भज्रा[1] भूरि ।
श्रुधी न उभयत्रा ते मज्रा त्वं मृळया नश्च' ॥२०॥४॥

एकादशि[2]द्वादशिनोर् लघावष्टममक्षरम् ॥
उदये संहिताकाले'[3] नःकारं च गुरावपि' ॥२१॥
दशमं चैत्रयो[4]रेवं' षष्ठं चाष्टाक्षरेऽक्षरम्' ।
व्यूहैः संपत्समीक्षयोने दैप्रवर्णैकभाविनाम्'[5] ॥२२॥

न वावृधन्त वातस्यावद्यानि[6] जिघांससि ।
सासह्याम वावृत्याम दीदिह्यष्टममूर्णु'हि' ॥२३॥
पुरुर[7]जातस्याभि नः श्रुणुहि द्वयक्षरोपधम् ।
हर्यश्वोत भवन्त्विन्द्र सदनायास्ति नाम चित्' ॥२४॥
चममौ श्वात्रि वसवान द्वादशिनः सुजास्य विमदस्य ।
सुमनाय धारय ददातु[8] रक्ष धिया दधातु[9] दिधिषेय[10]' ॥२५॥५॥

अङ्ग सरस्वति पञ्च चरन्ति[11] मामिरिहैन्वसि रथयसि धाव ।
विद्धि षु योऽभि पतः सुवितायत्वा समिधान दधीमहि देव' ॥२६॥

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(१) मज्राः W. (२) –श– C^{2} W. (३) –ळे C^{5}. (४) चैत्रयो– M. (५) –ना W. (६) वातस्य वद्यानि W; वातस्या।वद्यानि C^{5}; वातस्याऽवद्यानि C^{3}; मनैस्याऽवद्यानि corrected to वातस्याऽवद्यानि in C^{3}; वातस्यावद्यानि all the rest. (७) –न्रा C^{4}. (८) ददाचिउ C^{4}; दधातु W. (९) दधात् C^{4}; ददातु W. (१०) दिदिषेम C^{4}; ददिषेय C^{3} B^{0}; दिधिषिषेय C^{4}. (११) चरति C^{4}; चरेति C^{8}.

जामिषु जासु चिकेत किरासि स्मस्युप[1] पात्यसि[2] सोम शतस्य ।
आयुषि चेतति विष्टपि मास्व प्रोक्षमसि मूर्धनि सद्म वरन्त' ॥२७॥

प्रदिवि[3] वरुण तमसि तिरसि घृतमिव दिवि मम हि नु[4] विशः ।
उपसि पृथिवि रजसि वहसि हनति पितरि वि विहि नि मधु' ॥२८॥

सहस्राणि श्रोमतेनासनाम च्छायामिवेषयसि सस्तु पाहि ।
गोपीथ्याय पवमानो वसन्वान्[5] सख्याय[6] वोचेमहि मानुषस्य' ॥२९॥

श्राव्य भूमेति पादान्तौ व्यञ्जनेषु' श्रुधी हवम्' ।
सद्मा होता स्मा सनेमि धर्मा सं भूषता रथः' ॥३०॥६॥

॥ इति ऋग्वेदप्रातिशाख्येऽष्टमं पटलम् ॥[7]

अथ नवमं पटलम्

सर्वत्र पूर्वपदान्ताः प्लवन्ते वसुमघयोः परयो' रये तुवि' ।

विश्व विभ्र धन्व रयतिं शत्रु द्युम्न यहोति सहतो' प्र चाह तु ते[9]' ॥१॥

सद्मवादा चद्यास्तमान्ताः' पर्यभ्यपापीति वृताद्यवर्यो' ।

अभीवर्तः सूयवसो[10] रथीतमः पुरुतमोऽनन्तरर्धर्च उत्तमः' ॥२॥

फवर्दु धान्य भिषु चर्पणि स्तन विवेति सर्वत्र यथोदयं च' ।

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(१) स्मसु C³C⁴. (२) पात्यनि C³. (३) प्रदिव M C³. (४) C⁴ omits हि. (५) –न् C³. (६) सं– B¹. (७) The colophon in W is : दीर्घपटलेषु द्वितीय आदितो नवमः । (८) द्युम्नं C⁴. (९) –ऊहते B¹; –ऊहो C³. (१०) –से W.

त्विष्युस्[1]थेत्येवा उदये मकारे',पर्युवं[2]चेत्यमकारेऽनुनासिके' ॥३॥
पित्र्य माहिनाकृपि मक्षु राश्व वि[3]श्वदेव्य मेपज हृद्रय पस्त्य ।
सुम्नवीरावीर्[4]युदये व[5]कारे' वेम्बादयश्च' पृशनादयस्[6]तु ॥४॥
यकारेऽराति कवि सुक्तु श्रुधि पितु सुम्न रथ्यू[7]ताश्वे ति चेते' ।
न त्वश्च सुम्नर्ं वृपेति प[8]र्या एकाक्षरादा उदये य[9]कारे' ॥५॥१॥
पृशिनाजिरज्ञुं मधु पु[10]त्रि जनि क्रतु वल्गु वन्धुर वृकाङ्कु दम ।
वृजिनाध्वरीपु वृप मध्य सरि स्तनु दुच्छुनो[11]घ यवि शत्रु वसु' ॥६॥
वैमु ह्रादुनि पुष्ट पर्वनाहुति शुभ्र हृदयामति सह वृष्ण्य शक्ति ।
सप्ति स्वधिति कृशन वयुन[12]र्या घृणि हित यित त्रिपु सुव[13]त्विय नीथ' ॥७॥
नर्तवाकेनाश्ववित्सुम्नयन्[14]वा वसुवसु प्रसह्वानोऽभिवावृते ।
परिवृतं नाभिवृत्योश्ववच्च पादान्ते' सर्वत्र परे मघस्य' ॥८॥
अश्वयूपायाश्वयुजोऽश्वयोगाः सहवाहः सुम्नयन्तर्तयन्त ।
सहवसुं सहवत्सर्तयुक्ति सहवीरं वयुनवच्च कार' ॥९॥
सुम्नायुर्जुह्व ऋनाम्नन्नृतायुमुष्मा[15]देवं दक्षिणावानृतायोः ।
वृपारवाय सू[16]मयं शवात्रम[17]पीजुवापरीवृतोऽनपावृन्[18]' ॥१०॥२॥

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(१) –स्तृ– C⁴. (२) –त्व–C⁴. (३) –श्वे C⁴. (४) –वीर्येत्यु– B³. (५) य– W. (६) –न्तु W. (७) रथि ऋ– B³ I³; नयृ– W. (८) पद्या: W; पद्या C³. (९) च C⁴. (१०) पुन M. (११) –नाप C⁶ W; –नाघ C⁵ M; –नाङ्घ C⁴. (१२) वयुन W. (१३) –त्वि– C⁴ W; –र्धि– C⁵. (१४) –यंति W. (१५) –व W B². (१६) –प– W; –शा– C⁵. (१७) –रा– C⁵. (१८) The tenth पटल ends here

इन्द्रावतः सोमावतीमवायवी दीर्घाधियोऽमित्रायुधो रथीतरः ।

अन्नावृधं विश्वापुषं वसूजुवं विश्वायुवे यज्ञायते[१] घृतावृधा' ॥११॥

सुम्नायन्निन्[२]मित्रायुव ऋषीवो देवावान्दिवः ।

एवावदस्य चेत्रासाम्[३] ऋताव्ने सदनासदे' ॥१२॥

पदेष्वन्तरमिङ्ग ये षु प्लु ,तिः पयेषु[४] चोत्तरा' ।

वृषद्वन्वन्थ वृष्णांसं वाता वातुर्वनो वृतुः ॥१३॥

वृते वृषाया वृषायो वृजे वन्धि मृजुमृशुः ।

मृजे मृजीत वानै[५]षां व मेति[६] सदृशादिषु' ॥१४॥

सहेत्यादिः पूर्वपदोपधः सन्नेकान्तर[७]श्चर्पयाघस्वरर्जम्' ।

न तु[८] पादस्याष्टिनोऽन्तं गतस्य' न द्वादशिनोऽनभिमातिपूर्वः' ॥१५॥३॥

अभिमाति[९]नृपृतनोपधस्तु सर्वत्र परे प्लवते यकारे' ।

आवयादीनामुदयास्त्रिवर्णाः पदैक[१०]देशा इति तान्प्रतीयात्' ॥१६॥

आवय यावय च्यावय[११] यामय रामय मामह वावस ।

द्रावय दादह वावृध तातृप सामह रारप ॥१७॥

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in W, the colophon being : दीर्घपटलेषु त्रितीय आदितो दशमः । (sic).

(१) –नैरिम C^4. (२) –न्ति– C^5. (३) –शामाम् C^4; –आयुवे (stanza 11) to चेत्राश– omitted in W. (४) पयेतिषु C^4. (५) –ने– W. (६) नेमि C^3. (७) –चरं C^4 B^a I^3. (८) नु C^4. (९)–न– C^4. (१०) पादे– W. (११) यात्र (!) परेचय (for यावय च्यावय) W.

थायत्तरं प्लुतं तेपा[1]मनन्वित्यस्य मध्यमम् ।
द्विवर्णः प्रत्ययोऽन्त्यस्य प्रवादाः पळि[2]तः परे ॥१८॥
दूणाशं[3] चन्थशासश्चै[4]काान्वश्च दाधृ[5]पिः ।
पादान्तेऽप्यः सादनम[6]र्धर्चान्ते तु पूरुषः ॥१९॥
दोपामस्मै राजतोऽक्रन्वनस्पतीन् महीयमानां कति तुभ्यमेभ्यः ।
उपासमित्युत्तरं सर्वदेश्यं पादस्य चैकादशिनो यदन्ते ॥२०॥४॥
यवयुररमयः ससाहिषे वनुधन्तो रमया गिरा ररम्म ।
यवयसि त[7]नूपायामोपवि श्रवयन्तोऽददहन्व ते नृपह्ये ॥२१॥
श्रवयतं वाजसातौ नृपह्ये विम्वासहं[8] दूणाशा रोचनानि ।
न तनूपायो यमयो ररप्शे[9] पुरुपीयां यवयन्त्विन्दवश्च ॥२२॥
ररक्ष यवय स्तोत्रं ससाहे यवया वयम् ।
परमया द्रवयन्त[10] श्रवयन्[11] ररते च नः ॥२३॥
साह्वांसो वः सत्रासाहं सादन्यं सत्यं वा[12]तान ।
नानाम शूयाः शु[13]शूया रीपन्तं गा[14]तूयन्तीव ॥२४॥
वावर्न येपां रीपतोऽद्‌कारे सान्त्यभि नृपाह्मपूरुपघ्नः[15] ।
सान्वि गुहा वन्वं रीरिपीष्ट जानि पूर्व्योऽभीवृतेव श्याय ॥२५॥५॥

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(१) –प्याम– C[4]. (२) –हि– C[8] W. (३) –शं C[3]B[7]. (४) –श्च इ– W; –श्चै– the rest of the Text MSS. (५) –ट– C[4]; –ट– corrected to –षृ– in I[1]. (६) –न्वश्च C[3]; –न्तेषु W. (७) C[4] corrects जनू–to जट–. (८) –साहं B[3]. (९) –प्श B[1]. (१०) –न्तः M C[5]. (११) –यंन्न– M; –यन्च– C[8]. (१२) द– C[4]. (१३) –याः शुशू– omitted in W. (१४) –तु– C[4] C[3]. (१५) नृपाहं पूरुपः W.

साह्न्साह्वा[१] जह्रपन्त प्रसाहं नक्तोषासा सूर्यमुपासमभिम् ।
परिरापः सूनृते जारयन्ती शुश्रूयातं यूयुत्रिः सादना ते ॥२६॥

ऋरन्मुपाह्वा घृतवा[२]न्ति साह्वानृजूयेव सूयवसाद् वृषाय ।
उपासानक्ता पृथुजाघने च[३] राय्येभी रीरिषत ग्लापयन्ति ॥२७॥

अच्छानयद्रीरिषत्प्रावयोभी रथीयन्तीवादमायः ससा[४]हे ।
सासाह यूयुधिरिवाश्वयायः पुरुघ्न रीरिषः पूरुषादः ॥२८॥

अपूरुषं जाहृषाणे[५]न रीषत ऋतायुभी रथीनां साह्विषीमहि ।
पवीतारः क्रियात्[६]ये पूरुषत्वत ऋतावरीरिव ह्व्यानि गामय ॥२९॥

वृषायस्व प्रसवीता ससा[७]ह्विषे वातृषाणा वातृषि सादनस्पृशः ।
साह्वामेयान्ति पशुमान्ति जागृधुः पवीवारं सूर्यमुपासमीमहे ॥३०॥६॥

॥ इति ऋग्वेदप्रातिशाख्ये नवमं पटलम् ॥[८]

अथ दशमं पटलम्

क्रमो द्वाभ्यामभिक्रम्य प्रत्यादायोत्तरं तयोः ।
उत्तरेणोपसंदध्यात् तथा[९]र्धर्चं समापयेत् ॥१॥
एकवर्णमनोकारं नते सु स्मेति न·परे ।
पदेन च व्यवेतं यत् पदं तच्च[१०] व्यवायि च ॥२॥

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(१) –ह C^4. (२) –व– W. (३) C^5 omits च. (४) –स– W. (५) –णोन C^4; –णोन corrected to –णेन in C^5; –णेत C^3; –णेनि W. (६) –त्या C^4. (७) –ह– C^4. (८) The colophon in *W* is : दीर्घपटलेषु चतुर्थं आदित एकादश । (sic). (९) –ध्यादथा– W. (१०) तचा C^3; यच्च C^4.

ईं[१] लुमान्तं प्लुतादीनि[२] स्कम्भनेनेति लुप्तवत् ।
इतो पिङ्गलावर्तमः पूर्वे द्वैपदयोर्द्वयोः ॥३॥
स्वसारमस्कृतेत्युमे परं वीरास एतन ।
श्रवीरयै[३]वान्यवस्यन्ति प्लुतादिप्रभृतीनि च ॥४॥
पूर्वोच्चरकृतं रूपं प्रत्यादानावसानयोः ।
न ब्रूयात् सर्वमेवान्यद्यथासद्विमाचरेत् ॥५॥१॥

अवगृह्या[४]र्थविक्रम्य संहितिकरणानि च ।
घत्तिप्रुत्तिप्रवादौ च त्रिकृतादी प्लुतादि च ॥६॥
अन्तःप[५]दं च येषां[६] स्याद् विकारोऽनन्यका[७]रितः ।
एतानि परिगृह्णीयाद् बहुमध्यगतानि च ॥७॥
अर्धर्चा[८]न्त्यं च नाकार प्रागतोऽननुनासिकम् ।
प्रत्यादायैव तं ब्रूयादुच्चरेण पुनः सह ॥८॥
उपस्थितं सेतिकरणं केव[९]लं तु पदं स्थितम्
तत्स्थितोपस्थितं नाम यत्रोभे आह संहिते ॥९॥
अदृष्टवर्णो प्रथमे चोदकः स्यात्प्रदर्शकः ।
पदादिष्टं समानां[१०]स्तु पुनर्वचन इष्यते ॥१०॥२॥
इतिपूर्वेषु संधा[११]न पूर्वैः स्व. स्यादगदितम् ।
तद्वत्परं न स्यात् संधिर्नावर्त्ययोर्भवेत् ॥११॥

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(१) ईं C^4 C^5 W. (२) -ति C^5. (३) -वै- C^4 WB^1; -वै- corrected to -वे- in B^2. (४) -प्य- C^4. (५) -ना- C^3. (६) येन C^4; येषं M. (७) [illegible] C^4 W. (८) -न्त W. (९) -ल C^5. (१०) [illegible] C^4. (११) -पूर्वे[illegible] C^4 W.

दृष्टक्रमत्वात्समयान्[१] संदध्यात्सवंशः क्रमे ।
पदेन च पदाभ्यां च प्रागवस्येदतीत्य च' ॥१२॥
नकारस्योष्मवद्वृत्तं प्लुतोपाचरिते नतिः ।
प्रश्लेपश्च[२] प्रगृह्यस्य प्रकृत्या स्युः परिग्रहे' ॥१३॥
शौद्धाक्षरागमोऽपैति' न्यायं यान्त्युत्तरे त्रयः ।
रिफितान्यूष्मयो[३]ऽघोषे दूभावः[४] स्वधितीव च' ॥१४॥३॥
॥ इति ऋग्वेदप्रातिशाख्ये दशमं पटलम् ॥[५]

अथैकादशं पटलम्

अथार्धर्चलोपेन यदाह स[६] क्रमः समानकालं[७] पदसंहितं द्वयोः' ।
अथो बहूनामविलोपकारणः[८] परैरवस्यन्त्य[९]तिगम्य[१०] कानिचित्' ॥१॥
अपृक्तमेकाक्षरमद्वियोनि[११] यत् तदानुनासिक्यभयाद्दतीयते' ।
नतं च पूर्वेण परस्य कारणं नतेः परस्यो[१२]भयहेतुसंग्रहात्' ॥२॥

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(१) –यान् C^{5} I^{1}, Reg.; –यात् M B^{2} I^{2}; –यान्त् C^{1} C^{3}, M.M.; –यात् C^{4} W B^{1} B^{3} B^{n} (B^{1} corrects –यात् to –यात्), Berlin MSS. (cp. Reg.). (२) –पस्य C^{3}. (३) –ष्मा– M. M. (४) दु– C^{4} W. (५) The colophon in W runs thus : क्रमपटलनाम द्वादश ।. (६) यदा सह C^{3}. (७) –ल W; –ळं C^{5}. (८) –णं W; –णात् B^{n}. (९) –स्यत्य– C^{5} I^{1}, Reg. (१०) –त्य W. (११) –द्वितीयो– C^{4}. (१२) पद– B^{1} B^{2}.

परीत इत्युत्तरमेतयोर्द्वयोः परं हि[१] पूर्व[२]-नमतीत्यतीयते' ।

ततोऽपरं[३] संध्यमनेद्य कार्यां तदर्थजं द्विक्रममत्र कुर्वते' ॥३॥

तमःपरं रेफनिमित्तसंशयात् तथाचरित्येतदपोद्यते पदम्' ।

अदो पितो सो चिदुपवंमूयवो न घत्ति घुत्तीत्यपि भावयन्ति क्रिम्' ॥४॥

स्वसारमित्येतदपोद्यते पदं परः सकारोपजनोऽस्कृ[४]तेति च ।

निरस्कृतेति ह्युपसर्गकारितस् तदन्यथादाचरितं तु पञ्चभिः' ॥५॥[५]

सदेति चेमेति च सत्तमंहितं गुणागमा[६]देतनमाति चेतन ।

पदं च चास्कृम चिदित्यतः परं
प्लुतादि चैतानि निमित्तसंशयात्' ॥६॥१॥

द्व्यभिक्रमं पूर्वनिमित्तमानिनस् त्रिपूत्तमेष्वाहुरनन्तरं हि तत्' ।

अनन्तरं तेन चतुर्थपष्ठयोः परं यथं तत्र च न[७] द्व्यभि[८]क्रमम्' ॥७॥

अनानुपूर्व्ये पदसंध्य[९]दर्शनात् पदं[१०]व्यपेतं च पदं[११] व्यवायि च' ।

ततोऽपरं द्विक्रममाहुराश्रयात् कृताविलुमात्र हि वर्णसंहिता' ॥८॥

पदानुपूर्व्या सपूर्वं आ तत[१२]स्ततो व्यपेतं च सह व्यवायि च' ।

ततो निराद्दैवरयोश्च ते पदे ततोऽव्यपेतेन परस्य संहिता' ॥९॥

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(१) द C⁵. (२) –र्वे B¹WB²; –र्वां M C¹ C³ C⁴ C⁵ I¹ B⁵ I² B⁶, M. M., Reg. (३) ततः परे B¹ B². (४) –स्कृ– B⁶. (५) The end of the वर्ग is here marked by the consecutive No. ॥५७॥ in I². (६) –नमो– C⁴; –नतमा– C⁵. (७) तत्र न न W. (८) –भि– C². (९) पदं संध्य– I²; पदसंधि– W; –न्य त– C³. (१०) पदं W. (११) W I¹ I²; C⁴ corrects पदं to पदं–; पद– all the rest. (१२) त– C⁴ C⁵; त– corrected to त– on the margin in M.

अनन्तरे निक्रमकारणे यदि त्रिभिश्च गार्ग्य पुनरेव च त्रिभि[1] ।

त्रिसगमे पञ्चभिरार्ष्यनुमह्रश्[1] चतु क्रमस्त्वाचरितोऽत्र शाकले[2] [3] ॥१०॥

अलोपभावादपरे बहुक्रम प्रतिस्त्रमार्षीति न कुर्वते कचित्[4] ।

असवेशश्चिप्रभृतिष्वनेकश स्मरन्ति सख्यानियमेन शाकलम्[5] ॥११॥

अयावने पूर्वविधानमाचरेद्[1] यथापद संधिमपेतहेतुपु[1] ।

अथो पदाभ्या समयं पदेन[6] च क्रमेष्वतस्येद[7]विगम्य सदधत्[8] ॥१२॥२॥

सहेतिकाराणि समासमन्तभाग् बहुक्रमे मध्यगतानि यानि च ।

तृतीयता गच्छति यस्य सोष्म[9]वाननन्ययोग[10] विकृत प्लुतादि च ॥१३॥

अतीत्य तेषा पदता प्रदर्शयेत्[1] कृते तु गार्ग्यस्य पुनस्त्र्य[11]भिक्रमे[1] ।

अदृष्टवर्णे प्रथमे प्रदर्शन स्मरन्ति तत्त्वत्र निराह चोदक[1] ॥१४॥

पद यदा केवल[12]माह सा स्थितिर्[1] यदेतिकारान्तमुपस्थित तदा[1] ।

अथो विपर्यस्य समस्य चाह ते यदा स्थितोपस्थितमा[13]चरन्त्युत[1] ॥१५॥

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(१) –नि– C^4 (२) –लै C^5 (३) The end of the वर्ग is here marked by ॥२८॥ in I^2 (४) –शा– B^1 B^2 (५) –ळ– C^5 (६) पदाभ्यासमय पदेन च C^4, पदाद्या धिगम्य सदधत् W. (७) –धि– C^4 C^5 (८) –स्ये समय पदेन च (for –स्ये– to –धत्) W (९) B^1 C^1 C^3 I^1 (I^1 corrects चो– to सो–) B^2 B^3 I^2 B^n Reg , M M, चोष्म– C^4M सोचोष्म– C^6, सोमोष्म– W (१०) –योग– C^8 C^1 (C^1 corrects –ग to –ग–) B^3, M. M –योग the rest (११) –त्रिभि W (१२) –ळ– C^5 (१३) The [end] of the वर्ग is here marked by ॥२९॥ in I^2.

पुनर्द्विरुक्त्वात्र समासमिङ्गयेत्[1] स्वरित्यतोऽन्येषु च[1] संधिमाचरेत्।
अवग्रहस्येव हि कालकारणा परिग्रहेऽस्तीत्युपचेत्यनुस्मृता[2] ॥१६॥
अभिक्रमे गोमयतोऽनुसंहितं ततोऽस्य पश्चात्पदतां प्रदर्शयेत्।
यथापदं वा[3]न्यतरेण संदधन् त्रिपूर्वमेन्ये[4]वदलोपसंभवान्[1] ॥१७॥
अत्रक्रमं त्वेत्यपरायते पदं पुनस्तदुक्त्वाध्यतमाय पूर्ववत्[1]।
तथा यदृच्छोपनतं व[5]हुक्रमे क्रमेण तस्यैकपदानि निःसृजन्[6] ॥१८॥३॥[7]
नकारलोपोष्मरभा[8]वमानयेदपेतरागां [9]प्रकृतिं परिग्रहे[1]।
नति[1] प्लुतोपाचरिते च[10] यत्र च प्रगृह्यमेकीभवति स्वरोदयम्[1] ॥१९॥
प्रत्यादिनो दू[11]र्ग्यादूल्यदूलभान्[1] परेष्वयोपेषु च रेफमूष्मणः[1]।
म[12]हान्देशं स्वरितीव चानयेन्[1] नु[13]रंश शोढाक्षरमं[14]ध्यमागमम्[1] ॥२०॥
अभिक्रमे पूर्वविधानमाचरेत् पुनर्द्विरुक्त्वाचरितं क्रमे।
त्रिकारमन्य[15]पदतोऽनुसंहितं तदाचरेदन्तगतायपोस्तु[16] न[1] ॥२१॥[17]

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(१) तु B³ B⁴, M. M.; omitted in B². (२) -त- W. (३) या- C⁴ W B⁴; वा- or चा- (?) I²; चा- the rest. (४) -पोत्म- (for -न्ये-) W. (५) चतुः C⁴. (६) -जन् C³ C⁴; -जे B⁴. (७) W omits तथा यद- to नि जन्. (८) -भावमान- -W. (९) -न' W. (१०) -चरितं C⁴; -चरिते न W. (११) -द- W I². (१२) -दे-B⁴. (१३) चानयेत् तुरेष W; चानयेत् तरेत C⁴. (१४) -वि- C⁴, the Berlin MSS. (cp. Reg.) (१५) -रद- C⁴. (१६) -तायेतु पे.तागुः (for -तन- to न) W. (१७) The end of the वर्ग is here marked by ॥२०॥ in I².

सकृद्यथासंहितमेषु [१]वाचरेत्[२] पुनर्विवृत्तान्पदमप्य[३]संदधत् ।
परिग्रहे संधिषु कारणान्वयादविक्रमं द्व्यू[४]ष्मसु चोष्मसंधिषु ॥२२॥
समानका[५]लावसमानकारणावनन्तरौ वा यदि संनिगच्छतः ।
पदस्य दोषावथ हेत्वसंग्रहे नियुक्तमार्ष्ये[६]न्यतरेण लुप्यते ॥२३॥
मकारलोपे विकृत[७]स्वरोपधे तृतीयभावे प्रथमस्य च ध्रुवम् ।
विपर्ययो वेतरथाभ्यु[८]पेयुषामथो[९]भयेषामनुनासिकोदये[१०] ॥२४॥
अथो नतेनोपहितेऽनुनासिके तथाक्षरस्य क्रम एकपातिनः ।
न चात्र पूर्वः[११] स्वरितेन संहितां लभेत तस्मिन्नियत[१२]स्वरोदये ॥२५॥४॥
यदा च गच्छत्यनुदात्तमक्षरं वशं पदादेरु[१३]दयस्य तेन च ।
उदात्तपूर्वं नियत[१४]स्वरोदये परो विलोपोऽनियतो यदावरः ॥२६॥[१५]
स्वरै[१६]कदे[१७]श स्वरितस्य चोत्तरं यदा निहन्यादनिमित्तमक्षरम् ।
उदात्तपूर्वोऽप्यनुदात्तसंगमो [१८]यदा स्वरौ द्वौ लभतेऽपि वा बहून् ॥२७॥

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(१) वा– WB^{a}, Reg., M. M. (a), M.M.; वा– or चा– (?) I^{2}; चा–the rest. (२) –न् C^{4}. (३) –स्य W. (४) –र्मं चू– C^{4}; –मस्यो– W. (५) –ळा– C^{5}. (६) –र्ष्या– B^{1} B^{n}; –र्ष्ये– C^{5}. (७) –तः $B^{1}M C^{3}C^{5}$; –त– all the rest. (८) –प्यु– W. (९) B^{1} C^{1} C^{3} C^{4} WB^{2} B^{3} B^{n}; तथो– $MC^{5}I^{1}I^{2}$, M. M., Reg. (१०)–दयम् C^{4}. (११) पूर्वं $C^{4}C^{5}$. (१२) –तः B^{1} MC^{3}. (१३) –भ– W. (१४) –वः $B^{1}MC^{3}$. (१५) The end of the वर्ग is marked here in I^{2} by ॥६२॥ (=६१). (१६) –का– M.M. (१७) –श–W. (१८) –मे C^{5}.

यथा प्रकृते स्वरवर्ण[1]संहिते[2] तयोस्[3] तयोरक्षरवर्णयोस्तथा[4] ।
अदर्शने[5]ऽनार्ष्यविलोप उच्यते[6] क्रमेष्वनार्षं ब्रुवतेऽपरे स्वरम्[7] ॥२८॥
अदृष्टमार्ष्यं यदि दृश्यते क्रमे विलोपमेवं ब्रुवतेऽपरे तथा[8] ।
स कारणान्यार्ष्य[9]विलोपविक्रमः क्रमेण युक्तोऽपि[10] बहूनि संदधन् ॥२९॥
पदं पदान्तस्य यदा न गच्छति[11] स्वरावसानं[12] स तु योऽत्र[13] युज्यते ।
तदा न[14] रूपं लभते निराकृतं न चेन्निराहोप[15]निवृत्य तत्पदम् ॥३०॥
स्थिति[16]स्थितोपस्थितयोश्च दृश्यते पदं यथावद्[17]व्यवद्ध[18]युपस्थिते ।
क्वचित्स्थितौ[19] चैवमतोऽपि[20] शाकला[21]: क्रमे स्थितोपस्थितमाचरन्त्युत[22] ॥३१॥
क्रमेत सर्वाणि पदानि निर्भुजन्निति स्मरन्त्याचरितं तु नोत्क्रमेत्[23] ।
क्रमस्य वर्त्म स्मृतिसंभवो ब्रुवन् समाधिमस्यान्वितराणि कीर्तयेत् ॥३२॥

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(१) W omits –वर्ण–. (२) –तं C^4. (३) W omits त्योस्. (४) –दा C^4. (५) –नो W. (६) उच्यते W $I^1B^1B^2I^2B^0$, M. M. Reg.; इष्यते $C^3C^4C^5$; C^1 probably corrects इष्यते to उच्यते (७) B^1 omits अदर्शने to स्वरम्. (८) तदा W. (९) कारणान्यार्ष- C^4; कारानार्ष्य- W. (१०) क्रमे वियुक्तो W. (११) यदा च तृप्यति C^4. (१२) –धानस् W. (१३) ये W. (१४) न C^3B^3, M. M.; –नु– corrected to न in C^1; –नु– the rest. (१५) चेन्निरायेहो– W. (१६) स्थितिः B^1 B^2; स्थित– M $C^3C^4I^1$ B^0, Reg.; C^1 corrects स्थित– to स्थिति–; स्थिति– the rest. (१७) –द्धु– M C^1C^4; –चु– B^1; I^1 corrects –द्धु– to –च्यु–. (१८) –तं W. (१९) उपस्थितो (for क–तौ) W. (२०) –थ W. (२१) –ला C^5. (२२) ॥ No. of the वर्ग in I^2. (२३) नोत्क्रमेत् C^4 W.

यथोपदिष्टं क्रमशास्त्रमादित पुन पृथक्त्वैर्विविधैर्न[1] साधुवत्[2][3] ।

इति प्र बाभ्रव्य[4] उवाच च क्रमं[5] क्रमप्रवक्ता[6] प्रथमं शशंस च ॥३३॥

क्रमेण नार्थं[7] पदसंहिताविद् पुराप्रसिद्धाश्रयपूर्वसिद्धिभि[8] ।

अकृत्स्नसिद्धश्च[9] न चान्यसाधको न चोदयाशयकरो न च श्रुत[10] ॥३४॥

असिध्यत[11] सिद्धिविपर्ययो[12] यदि प्रसिध्यतोऽसिद्धिविपर्ययस्तथा[13] ।

सहापवादेषु च[14] सत्सु न क्रम प्रदेशशास्त्रेषु भवत्यनर्थक[15] ॥३५॥

विपर्ययाच्छास्त्रनमाधिदर्शनात् पुनप्रसिद्धेरुभयोरनाश्रयात् ।

समभ्युपेयाद् बहुभिश्च साधुभि श्रुतेश्च सन्मानकर क्रमोऽर्थवान्[16] ॥३६॥

ऋते न च द्वैपदसंहितास्वरौ प्रसिध्यत पारणकर्म[16] चोत्तमम्[17] ।

क्रमाद्[18] तोऽप्यूग्यजुषा च दृश्यते पदे[19] स्वरैश्चाध्ययनं तथा[20] त्रिभि ॥३७॥[21]

॥ इति ऋग्वेदप्रातिशाख्ये एकादश पटलम् ॥

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(१) –कृतै– M M., Reg , –त्वै– C^3, –क्त्वै– W, –क्त्वै– the rest (२) –धैश्च C^4 (३) साधुभि W (४) वा– $I^1 I^2$ (५) उवाच सक्रमे C^4. (६) क्रम $B^2 C^1$ (७) नार्था W. (८) I^2 corrects –द्धा– to –द्धया–, B^3 writes the mark × above –द्धा–. (९) सकृत्सु सिद्धश्च W (१०) श्रुति W (११) B^3 corrects –ध्य– to –द्ध– on the margin (१२) –द्ध– W (१३) –त सू (for –तोऽ) W. (१४) W omits च (१५) I^2 here marks the end of the वर्ग by ॥८३॥ (१६) का– W (१७) –एम् W (१८) क्रमादित्येन– W. (१९) दृ – B^1 $MC^1C^3I^1$ B^2, W (?), दृ– the rest (२०) त– $B^1 I^2$, M M, Reg, त– corrected to य– in I^1, य– the rest (२१) The No of the वर्ग in I^2 is given as ॥६४॥. The colophon in W runs thus (81c) इति क्रमहेतुपटलस्त्रयोदश ।

अथ द्वादशं पटलम्

ऊष्मान्तस्यसोष्म[1]चक्षावर्गा सान्तं यान्त्यन्यत्र विसर्जनीयात्[1] ।
ऋ[2]कारल्कारौ[3] परमघेमूष्मणां नादि ळकारादवरे च स्त[1] ॥१॥
नान्योन्येन मध्यमा स्पर्शवर्गाः संयुज्यन्ते[1] न ऊकारेण रेफ[1]: ।
स्पर्शैर्वैशरो न परैरनुत्तमैस्[1] तथा[4] तेषां घोषिणः सर्वथो[5]ष्मभिः[1] ॥२॥
नान्त्यान्तस्था न[6] प्रथमोष्मभिः परैर्[1] न रेफो रेफेण[1] न सोष्मणोष्मवान्[7][1]
न[8] स्पर्शैरूष्मा प्रथमः परः सन्[1] नानुत्तमैः स च सोष्मा च पूर्वौ[9][1] ॥३॥
नानुत्तमा घोषिणोऽघोषिभिः सह[10] स्पर्शैः स्पर्शा[1] नोत्तमा ऊष्मभिः परैः[1] ।
ळकारस्पर्शैर्न[11] यथार उत्तरैरूष्माणोऽन्योन्येन[12] च नक्[13][1]पदेष्विदम्[14][1] ॥४॥१॥

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(१) -स्याश्रृसोष्म- W; स्यश्रृसोष्म- B^3, M. M.; -स्यश्रृसोष्म- C^5 I^3; -स्यसोष्म- C^3; -स्यसोष्मश्च- M. M. (a); -स्यसोष्म the rest (cp. note by Reg.). (२) ऋ-C^4 I^1 WB^a. (३) -ल्कारा- C^4. (४) दोषं W; देषां न C^5. (५) ऊ- (for -ओ-) W. (६) -नां W; च $MC^1C^3I^1$, Reg.; न the rest. (७) सो- (for सोष्मणो-) C^3. (८) C^3 omits न. (९) पूर्वे B^1; पूर्वैः C^3C^4W (cp. note by Reg.). (१०) सहा C^3. (११)-मै- (marginal) I^3. (१२) -नै न (for -न्यो-न्येन) C^4. (१३) नह्- C^3; न श्रृह्- M. M. (१४) -पम् C^4.

नामाख्यातमुपसर्गो निपातश्[1] चत्वार्याहुः पदजातानि शाब्दाः[2] ।[3]
तन्नाम येनाभिदधाति सत्त्वं तदाख्यातं येन भावं सधातु[4] ॥५॥

प्राभ्या परा निर्दुरनु व्युपाप सं परि प्रति न्यत्यधि सूदवापि ।[5]
उपसर्गा विंशतिरर्थवाचकाः सहेतराभ्यामितरे निपाताः ॥६॥

विंशतेरुपसर्गाणामुच्चा[6] एकाक्षरा नव ।
आद्युदात्ता दशैतेषाम्[7] अन्तोदात्तस्त्वभीत्ययम् ॥७॥
क्रियावाचकमाख्यातमुपसर्गो विशेषकृत् ।
सत्त्वाभिधायकं नाम निपातः[8] पादपूरणः[9] ॥८॥
निपातानामर्थवशान्निपातनाद्[10] अनर्थकानामितरे[11] च सार्थकाः ।
नेयन्त[12] इत्यस्ति संख्येह वाङ्मये मिताक्षरे चाप्यमिताक्षरे च ये[13] ॥९॥२॥

॥ इति ऋग्वेदप्रातिशाख्ये द्वादशं पटलम्[14] ॥

॥ इति द्वितीयोऽध्यायः ॥

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(१) –ताश् W. (२) श– $B^1C^4WB^3I^2$; शा– correted to श– in I^1; शा– the rest. (३) The वर्ग ends here in I^2, instead of after the previous stanza, and the end is marked by ॥६५॥. (४) सधातु $C^3B^3I^2B^0$; सधातु· corrected to सधातु in C^1; स धातुः $B^1MC^5WI^1B^2$, Reg., M.M.; सधातुं C^4. (५) वा added in B^1B^2. (६) आद्या W. (७) दश तेषाम् M. M. (८) –ताः C^4. (९) –णाः C^4 (१०) –नात्यताम् W. (११) अपार्थका– W. (१२) सखेति W. (१३) W omits ये. (१४) The colophon in W runs thus : (sic) इति श्रीमात्पटलश्चतुर्दश समाप्तः ।.

अथ त्रयोदशं पटलम्

वायुः प्राणः कोष्ठ्यमनुप्रदानं कण्ठस्य खे विवृते संवृते वा ।

आपद्यते श्वासतां नादतां वा वक्त्रीहायामुभयं वान्तरोभौ' ॥१॥
ता वर्णानां प्रकृतयो भवन्ति' श्वासोऽघोषाणामितरेषां तु नादः' ।

सोष्मोष्मणां घोषिणां श्वासनादौ' तेषां स्थानं प्रति नादाच्चतुष्कम्' ॥२॥

तद्विशेषः करणं' स्पृष्टमस्थितं' दुस्पृष्टं तु प्राग्यकाराच्चतुर्णाम्' ।

स्वरानुस्वारोष्मणामस्पृष्टं स्थितं' नैके कण्ठ्यस्य स्थितमाहुरूष्मणः' ॥३॥
प्रयोक्तुरीहागुणसंनिपाते वर्णीभवन्गुणविशेषयोगात् ।

एकः श्रुतीः कर्मणाप्नोति बह्वीर्' एके वर्णाञ्छ्वासविकारान् कार्यान्' ॥४॥

आहुर्घोषं घोषवतामकारमेकेऽनुस्वारमनुनासिकानाम्' ।

सोष्मतां च सोष्मणामूष्मणाहुः सस्थानेन' घोषिणां घोषिणैव' ॥५॥१॥

अत्रोत्पन्नावपर ऊष्मघोषौ' शीघ्रतरं सोष्मसु प्राणमेके' ।

रक्तो वचनो मुखनासिकाभ्याम्' एतद्वर्णात्मगुणशब्दमाहुः' ॥६॥
नपुंसकं यदूष्मान्तं तस्य बह्वभिधानजः ।
अनुस्वारो दीर्घपूर्वः सिध्यन्तेषु पदेषु सः' ॥७॥

सः सा सो सं पदान्तेभ्यः पूर्वोऽनाम्युपधस्तथा ।
यकारो वा वकारो वा पुरस्ताच्चेदसंधिजः' ।८।

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(१) तक्री- B¹; -तत्री- B²; -त्री- M; -क्त्री० B°. (२) -न्- W. (३) स्पृष्टस्थितं W. (४) -णास्पृष्ट- W. (५) -ति- W. (६) श्रुतिः W. (७) -हुस्तस्थानेन W. (८) -स्वाचा- W. (९) वर्णो C⁴B¹M; वचनो the rest. (१०) सस्था MO¹C⁴; स सा W; सः सा C².

जिघांसन्पांसुरे मांसं पुमांसं पौंस्यमित्यपि ।
पदेष्वेवंप्रवादेषु' नामकार उपोत्तमे' ॥९॥
प्रश्लिष्टादभिनिहितान्' मांश्चत्वेऽयांसमित्यपि' ।
एतावानृक्ष्वनुस्वारो दीर्घादि'तरथेवरः' ॥१०॥२॥

समापाद्यान्युत्तरे षट् षकारे राधो रथो ग्ना[1] दिवो ज्मा ऋतश्च ।
अज्ञःपा दुःपेति च पूर्वपद्यावनिङ्गयन्वि[2]क्रममेषु कुर्यात्' ॥११॥
समापाद्यं नाम वदन्ति षत्वं तथा णत्वं सामवशांश्च संधीन् ।
उपा[3]चारं लक्षणतश्च सिद्धमाचार्या[4] व्या[5]ळिशाकल्यगार्ग्याः' ॥१२॥
ह्रस्वामर्धस्वरभक्त्यासमाप्तामनुस्वारस्योपधामाहुरेके ।
अनुस्वारं तावतैवाधिकं च ह्रस्वोपधं' दीर्घपूर्वं[6] वदनम्' ॥१३॥
रेफोऽस्त्यृकारे[7] च परस्य चा[8]र्धे पूर्वे ह्रसीयांस्तु[9] न चेतरस्मात् ।
मध्ये स' तस्यैव लकारभावे धातौ स्वरः कल्पयता[10]ल्लकारः' ॥१४॥३॥
अनन्तस्थं त[11]मनुस्वारमाहुर्' व्या[12]ळिर्नासिक्यमनुनासिकं वा' ।
संध्यानि संध्यक्षराण्याहुरेके द्विस्थानतैतेषु तथोभयेषु' ॥१५॥[13]

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(१) I1 adds दिवो ग्ना. (२) –ना– (for –न्वि–) W. (३) –प– C3. (४) –र्याश्च C4; –र्यस्तु M. (५) –हि– M C3; –लि– B9. (६) दीर्घरूपं W. (७) W (–ष– for –फो–) B9 I2 B7, M. M.; रेफोऽस्त्यृकारेस्य C3; रेफोस्त्यृकारस्य M B1C1I1C5C4 (C4 reads –स्यृ– for –स्त्यृ–), Reg , M. M. (a); रेफोस्त्यृकारस्य B2. (८) चा– I1I2, Paris MS. (९) चे– C4. (१०) –ता लृ– I1C5 W B9, Reg.; –ताल्लृ– B1; –ताल्लृ– the rest. (११) W omits तम्. (१२) –हि– C3; –लि– C4 B7. (१३) The end of the वर्ग is marked here, instead of after the preceding stanza, by ॥३॥ in C1, and by ॥६८॥ in I2.

संध्येष्व[1]कारोऽर्धमिकार उत्तरं युजोरुकार इति शाकटायनः ।
मात्रासंसर्गादवरे पृथक्श्रु[2]ती ह्रस्वानुस्वारव्यतिषङ्गवत्परे ॥१६॥
त्रीणि मन्द्रं मध्यममुत्तमं च स्थानान्याहुः सप्तयमानि वाचः ।
अनन्तरश्चात्र यमोऽविशेष[3]ः सप्त स्वरा ये यमास्ते पृथग्वा ॥१७॥
तिस्रो वृत्तीरुपदिशन्ति वाचो वि[4]लम्बितां मध्यमां च द्रुतां च ।
वृत्त्यन्तरे कर्मविशेषमाहुर्मात्राविशेषः प्रतिवृत्त्युपैति[5] ॥१८॥
अभ्यासार्थे द्रुतां वृत्ति[6] प्रयोगार्थे तु मध्यमाम्[7] ।
शिष्याणामुपदेशार्थे कुर्याद्वृत्तिं वि[8]लम्बिताम् ॥१९॥
चाषस्तु वदते मात्रां द्विमात्रां[9] वायसो[10]ऽब्रवीत्
शिखी त्रिमात्रो विज्ञेय एष मात्रापरिग्रहः[11] । ॥[12]२०॥४॥

॥ इति ऋग्वेदप्रातिशाख्ये त्रयोदशं पटलम् ॥[13]

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(१) –ष्व– B¹. (२) –श्रू– M. (३)–विशिष्टः M. (४)–ल– W. (५) B¹M C¹C³I¹B³B²I²B⁴, M. M., Reg.; प्रति वृत्त्युपैति C⁴C⁵W, Berlin MS. 595 and Whitney MS. (cp. Reg.). (६) द्रुता वृत्तिः W. (७) –मा W. (८) –ल– W. (९) B³B²I²B⁴, M. M., Reg; द्वे मात्रे B¹ M C⁵I¹; द्वितीयां corrected to द्वे मात्रे in C⁴; द्विमात्रे C³. (१०) तामसो I². (११) त्रिमात्रं (–त्रा Reg.) तु शिखी ब्रूते नकुलस्त्वर्धमात्रिकं (–का Reg.) I², Reg., (cp. note by Reg.); B⁴adds त्रिमात्रा तु शिखी ब्रूते नकुलस्त्वर्धमात्रिक[illegible] वा पाठः ।. (१२) चाषस्तु to –ग्रहः omitted in W. B⁴ adds गतार्थमेतत् चेतकम् ॥. (१३) The colophon in W runs thus (sic) इति शौनकाचार्य प्रणीत आदितः पटलः द्वादश । इति द्वितीयो[illegible]

अथ चतुर्दशं पटलम्

समुद्दिष्टा वर्णगुणाः पुरस्तात् निर्दिष्टानां सांहितो यश्च धर्मः ।
तदायापायव्यथनानि दोषास्तान्व्याख्यास्यामोऽत्र[1] निदर्शनाय ॥१॥

निरस्तं स्थानकरणापकर्षे[2] विहारसंहारयोर्व्यासपीळने[3] ।
ओष्ठाभ्यामम्बूकृतमाह नद्धं[4] दुष्टं मुखेन सुषिरेण शूनम् ॥२॥

संदष्टे तु[5] पीळन[6] आह हन्वोः प्रकर्षयो[7] तदु वि[8]क्लिष्टमाहुः ।
जिह्वामूले[9]नि[10]मृदे मस्तमेतन् नासिक्योस्त्वनुषङ्गे[11]ऽनुनासिकम् ।३॥

अयथामात्रं[12] वचनं स्वराणां संदंशो व्यासः पीळनं[13] निरासः ।
ग्रासः कण्ठ्ययोरनुनासिकानां संदष्टता विषमरागता वा ॥४॥

सान्तस्थानामादिलोपान्तलोपाव्[14] अदेशो वा वचनं व्यञ्जनस्य ।
अन्योन्येन व्यञ्जनानां विरागो लेशेन वा वचनं[15] पीळनं[16] वा ॥५॥ ॥१॥

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(१) -तु W. (२) -षों C^{5}. (३) W; -ळने C^{4}; -हे C^{5}; -ळने the rest. (४) -कृतमाननश्वन् W. (५) W omits तु. (६) -ळ- W; -न- C^{4}; -ड- the rest. (७) -षंयं W; -षेया $C^{3}C^{5}$, Berlin MSS. (cp. Reg.). (८) तदविद्द- C^{4}. (९) -लं I^{1}; -ळं C^{5}; -लन् W. (१०) -नि- Reg. (११) -स्त्वनुनासिके C^{4}. (१२) -त्र- M. (१३) -ळ- W; -ल- C^{4} I^{2}; -ड- the rest. (१४) आ- C^{4} M B^{1}; आदि- C^{4}; अ- corrected to आ- in I^{1}; अ- the rest. (१५) व्यंजनं C^{4}. (१६)-ळ- W; -ल-C^{4}; -ड- the rest.

घोषवतामनुनादः पुरस्तादादिस्थानां[1][2] क्रियते धारयांवा[3] ।
सोष्मोष्मयामनुनादोऽप्यनादो[4] लोमश्यं च द्वैळनमूष्मयां[5] तु[6] ॥६॥

वर्गेषु जिह्वाग्रथनं[7] चतुर्षु' ग्रासो मुख्ये' प्रतिहारश्चतुर्थे' ।
सरेफयोर्मध्यमयोर्निरासो' विक्लेश स्थाने सकले चतुर्थे' ॥७॥
अतिस्पर्शो वर्वरता च रेफे' जिह्वान्ताभ्यां च वचनं लकारे' ।
श्वासोऽघोषनिभर्वा[8] वा हकारे' निरासोऽन्येषूष्मसु पीळनं[9]' वा[10]' ॥८॥

स्वरात्परं पूर्वसस्थानमाहुर्[11] दीर्घान्निरस्तं तु विसर्जनीयम्' ।
पराश्रयायथा रेफवतस्तथाहू[12]' रक्तात्तु नासिक्यमघोषस्मात्' ॥९॥
संयोगादेरूष्मणः पूर्वमाहुर् विसर्जनीयमधिकं स्वरोपधात्' ।
परं यमं रक्तपरादघोषाद्' ऊष्माणां वा घोषिणास्वत्नयत्नम्' । १०॥ ॥२॥

शुनश्शेपो निष्वरी शास्ति निष्षाळविक्रमा[13] ब्रह्म विष्णुः स्म पृश्निः' ।
स्पर्शोष्मसंधीन्स्पर्शरेफसंधीनभिप्रायाँश्च परिपादयन्ति[14]' ॥११॥

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(१) घ- W, Berlin MS. 691. (२) -स्थानं W. (३) चा- C⁴C⁶, B⁸ (on the margin). (४) सोष्मणा- W. (५) -ळ- W; omitted in C⁴; -ल- I²; -ड- the rest. (६) M corrects च to तु on the margin. (७) -थनं M C⁶B⁸I². (८) -पे निद्दता W. (९) -ळ- W; -ज- C⁴; -ड- the rest. (१०) च B¹C¹I¹B². (११) -सं-C⁴. (१२) -दा- W. (१३) C⁸ I¹ and Reg.; अविक्रमा omitted in W; अविक्रमान् the rest. (१४) -द- Reg., M. M.; -त- corrected to -द- on the margin in Barlin MS. 595 and in the MS. of Whitney (cp. note by Reg.); -त- the rest.

स्वरौ पुर्वन्त्योष्[१]ठ्यनिभौ सरेफौ तिस्रो मातॄन्त्रीन्पितॄन्यन्[२] नृभिर्नॄन्' ।
दन्त्यान्[३] सकारोपनिभान[४]घोषान् रथ्यः पृथ्वी पृथिवी रवा पृथीति[५]' ॥१२॥
ऊष्मान्तस्थाप्रत्ययं [६]रेफपूर्वं ह्रस्वं लुम्[७]पन्त्याहुरथाप्यसक्तम्[८]' ।
पुरुषन्ति[९] पुरु[१०]त्वारार्यमाष्ट्र्यां हरियोजनाय हरियूपीयायाम्' ॥१३॥
ऐ[११]येरित्यैकारमकारमाहुर् वैय[१२]श्चे[१३]ति क्रमयन्तो यकारम्' ।
तदेवान्येषु विपरीतमाहुस् ते रय्या वय्यं च[१४] हृदय्ययेति च[१५]' ॥१४॥
अकारस्य स्थान ऐकारमाहुर् लुम्पन्ति च सयमीकारमुत्तरम्[१६]' ।
बह्वक्षरं द्व्यक्षरतां नयन्ति यथोनयीर्व्दनयीरक्षोशयीरिति' ॥१५॥३॥
तदेव चान्यत्र विपर्ययेण कार्ये ऐत्वे सयमीकारमाहुः ।

धातोर्त्रिमेतेर्जयतेर्नियश्चामैष्म चाजैष्म नैष्टेति चैषु' ॥१६॥
इकारस्य स्थान ऋकारमाहुर् लकारं वा चन्द्रनिर्णिक्सुशिल्पे' ।
अनन्तरे तद्विपरीतमाहुस् तालव्ये शृङ्गे बिभृयाद्विचर्षीः' ॥१७॥
तालुस्थानो व्यञ्जनादुत्तरश्चेदयकारस्तत्र यकारमाहुः ।
शुनःशेपः शास्सि वत्र्जुर्पीयामत्के[१७] त्रिरप्शीति निदर्शनानि' ॥१८॥

(१) -ष्ठ- C^4 B^6. (२) C^4 omits यन्. (३) दन्त्यात् W. (४) -नि- B^1; -नु- M; -व- W. (५) पृथिवि C^5; पृथीयत् M. (६) प्रत्ययो W. (७) लुप- C^4 M. (८) अथवाप्यसक्तम् W. (९) -षंति C^4 M W I^1 I^2. (१०) W omits पुरु॰. (११) ऐय्ये- C^4. (१२) -य्य- C^4. (१३) -श्वेति B^1 W B^2; -श्वेति च Reg.; -श्वे च the rest. (१४) च omitted in C^4 C^5 B^1 B^2 B^6. (१५) च omitted in C^2 C^4 W I^2. (१६) उत्तमम् B^6, अन्तरम् W. (१७) अके I^1 C^5 C^4 C^5 B^2 B^3 B^6; अल्पद् (for अत्के) M W I^2 and Reg., M. M. (a); अन्केविद् corrected to अल्पद् in C^1.

लुम्पन्ति वा[1] सन्तमेवं य[2]कारं ज्यैष्ठ्याय साम्वरणात्पृच्छ यमूष्वा ।
ह्रस्यन्त्यन्तर्म[3]इत्रोऽव्यायतं तं दीर्घायुः सूर्यो रुशदीर्त ऊर्जम्[4] ॥१९॥
लुम्[5]पन्त्यन्तस्थां क्रमयन्ति[6] वैनां स्वरात्स[7]स्थानादपरां[8] परां वा ।
स्वस्तयेऽपापि भुवनेषमूषू रक्तं ह्रस्वं प्रावयन्त्युमं श्लोकः ॥२०॥४॥
हकारसोष्मोपहिताच्च परादू वकाराद्वा सर्वसोष्मोष्मपूर्वान् ।
सर्वस्थानं[9] पूर्व[10]मूष्माणमाहुस्तुच्छ्यान्दध्या[11] प्रापृच्छ्यमूष्वा ह्वयेऽह्वः[12] २१
पकारवर्गोपहिताच्च रक्तादन्यं यमं तृष्णुनामानमाम्नात् ।
अनुस्वारमुपधां वान्यवर्णां स्वरोपधात्सोष्मयमोदयश्चेत् ॥२२॥
वद्ध्नन्त्यरूपमो न्दन्तेन ईङ्खयन्तीः सञ्ज्ञातरूपोऽथ सञ्ज्ञानमिन्द्रः ।
सान्तस्थादौ धारयन्तः पर[13]क्रमं शर्मन्स्यामास्मिन्त्सु जनान्[14] छु धीयतः ।२३।
रक्ते रागः समवाये स्वराणां न नूनं नृम्णं नृमणा नृमिनृन् ।
रक्ताच्चु[15] सोष्मा क्रियते हकारो दध्नद्ह देवान्ह्वते महान्हि ॥२४॥
संयोगानां स्वरभक्त्या व्यवायो वि[16]क्रमणं क्रमणं वा[17]यथोक्तम् ।
विपर्ययो[18] वा व्यवतिल्लिनेऽज्मन् द्रप्सोऽजुष्रन्साञ्ज्योऽष्ट्रा[19]प्रनेष्ट्रात् ।२५।५॥
निवृत्तिषु प्रत्ययादेरदर्शनं यथा या ऐच्छश्च य औशिजश्च ।
इत्सरो संध्यवचनं च कासुचित्[20] स इदस्ता कस्त्व उपो यथैन ॥२६॥

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(१) चा C⁵. (२) य्य- B¹C³B²B⁰ and M.M.; व्य- M C⁴ C⁵ C¹I¹I² and Reg; य- C³; य- W. (३) -त्य- C⁴. (४) ऊर्जे W. (५) लुप- C⁴. (६) चै- M C⁵I². (७) स्त- C⁴ W. (८) पूर्वां added in B¹B². (९) -र्थं- C⁴W. (१०) -षो- W. (११) दध्याः पृ- W.; दध्या आट- B². (१२) ह्वेभ्यः W. (१३) परि० M I¹I², Reg, M. M. (a). (१४) जनान् C⁴B¹C¹. (१५) रक्तश्च C⁴. (१६) व्यवायं ऽवि- M. M. (१७) C⁴ omits वा-. (१८) -य W. (१९) -ष्ट्रान् W. (२०) W omits चित्.

समानवर्णासु विपर्ययो वा[1] यथा द्यूती[2] इन्द्र[3] क आसतश्च[4]।
अभिव्यादानं च विवृत्तिपूर्वे[5] कण्ठ्ये ता आपोऽवसा एति दीर्घे ॥२७॥
न दोषायां स्वरसंयोगजानामन्तो गम्यः संख्य[6]यार्थे[7]तरेषाम्।
शक्यस्तु शास्त्रादधि साधु धर्मो युक्तेन[8] कृत्स्नः प्रतिपत्तुमस्मात् ॥२८॥
अकारस्य करणावस्थयान्यान् स्वरान्ब्रूयाच्चेद्धि संपन्नमाहुः।
परानकारोदयवद्विवक्षेत् सर्वत्र वर्णानिति[9] संपदेषा[10] ॥२९॥
शास्त्रापवादात्[11] प्रतिपत्तिभेदान्[12] निन्दन्त्यकृत्स्नेति[13] च वर्णशिक्षाम्[14]।
सैतेन शास्त्रैर्नं[15] विशिष्यतेऽन्यैः कृत्स्नं च वेदाङ्गमनिन्द्यमार्षम् ॥३०॥१

॥ इति ऋग्वेदप्रातिशाख्ये चतुर्दशं पटलम्[16] ॥

अथ पञ्चदशं पटलम्

पारायणं वर्तयेद्[17] ब्रह्मचारी गुरुः शिष्येभ्यस्तदनुव्रतेभ्यः।
अभ्यासीनो दिशमेकां प्रशस्तां प्राचीमुदीचीमपराजितां वा ॥१॥

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(१) W omits वा. (२) द्यु– C^5; प्यू– M $C^1 I^2$. (३) इन्द्रः W. (४) आसत आगमन्तु W. (५) –पूर्व्येण B^1. (६) –ख्या– W. (७) –थे– $B^1 C^3 B^3 B^2 B^a$, M.M.; corrected to ने– on the margin in C^1; ने– $C^4 I^1 C^5$ M W I^2, Reg. (८) –तु C^4. (९) वर्णादिति C^8. (१०) –षा W. (११) –दान् C^4 C^5. (१२) –भेदै W. (१३) निर्दति C^5 C^4; निर्दत्य– W M. (१४) –शीक्षाम् W. (१५) C^4 M I^1; सैतेन शास्त्रैर्नं Reg.; सैतेन (सैवन C^5) शास्त्रेण C^5 W; नैतेन शास्त्रेण $B^1 C^1 C^3 B^3 B^2 B^a$ and M. M.; omitted in I^2. (१६) The colophon in W is : (sic) इति वर्णोच्चारणदोषपरिहारशीक्षायां द्वितीय. आदितष्षोडश पटलः ।. (१७) –त् C^4 W.

एकः श्रोता[1] दक्षिणतो निषीदेद् द्वौ वा 'भूयांसस्तु यथावकाशम्' ।
तेऽधीहि[2] भो३ इत्यभिचोदयन्ति गुरुं शिष्या उपसंगृह्य सर्वे' ॥२॥
स ओ३मिति प्रस्वरति त्रिमात्रः प्रस्वार स्थाने स भवत्युदात्तः ।
चतुर्मात्रो वार्धपूर्वानुदात्तः[3] पञ्चमात्रो[4] वा भवति द्विःस्वरः[5] सन्' ॥३॥
अध्येतुरध्यापयितुश्च नित्यं स्वर्गद्वारं ब्रह्म वरिष्ठमेतत् ।
मुखं स्वाध्यायस्य भवेन्न चैतत् संदध्यात्स्वाध्यायगतं[6] परेण' ॥४॥
अचोदितोऽभिक्रमते यथास्य क्रमः[7] परस्ताद्विहितस्तथैव' ।
सर्वोदात्तं त्विह तस्मिन्नपृक्तमद्वैप्रयुक्तं[8] द्विरुपस्थितं[9] वा' ॥५॥ ॥१॥
अभिक्रान्ते द्वेपदे वाधिके वा पूर्वं पदं प्रथमः प्राह[10] शिष्यः' ।
निर्वाच्ये तु[11] भो३ इति चोदना स्यान् निरुक्त ओं भो३[12] इति चाभ्यनुज्ञा' ॥६॥
परिपन्नं शाकलमूष्मसंधिं नकारस्य[13] लोपरेफोष्मभावम्[14] ।
असंयुक्तमृपरं[15] रेफसंधिं[16] विवृत्तिमित्यत्र निदर्शनानि' ॥७॥

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(१) एक श्रोता C^3C^4 M W. (२) अधीहि (for तेऽधीहि) W. (३) –पूर्वानुदात्तः C^4, Berlin MS. 394 (supplied on the margin), cp. उवट also; –पूर्वानुदात्तः the rest. (४) पाञ्चमात्रो W; क्रम्भोत्रो C^4. (५) द्विस्वरः W $I^1I^2B^2$. (६) –ध्यायवृत्तं W. (७) पु– W. (८) M $C^1C^3C^5I^1$, Reg., M. M. (3), अद्वैः प्रयुक्तं C^4; अद्विप्रयुक्तं $B^1B^2B^3I^2B^4$, M. M., (cp. note by Reg.); द्विप्रयुक्तं W. (९) –स्थिति C^4. (१०) प्रथमं प्राह W; प्रथमः ऽाह C^5; प्रथममाह C^4. (११) निर्वाच्ये तु $B^1C^4B^2B^3B^4I^2$ (I^2 corrects –वि to –तु), M.M.; निर्वाच्येति $C^1C^3C^5$ M I^1, Reg. (–ऽति). (१२) ओं भो C^4I^1W; ओं३ भो३ B^1 M. (१३) लोपे W. (१४) –भावः W. (१५) –मपरं C^1 C^4 W; –मृपदं B^4. (१६) I^1 adds विवृत्तिमि–.

प्रत्युच्चार्यैतद्वचनं परस्य शिष्यस्य स्याद्धो३ इति चोदना वा ।
अवेचोदकेषु तु वर्जयेयुरध्यायान्तेषूभयथा स्मरन्ति ॥८॥

गुरुः शिष्यस्य पद[1]माह[2] मुख्यं समासश्चेदसमासो यदि द्वे ।
एतेन कल्पेन समाप्य प्रश्नं[3] प्रत्याम्नायुस्त्वं पुरेव सर्वे ॥९॥
तत[4] ऊर्ध्वं संततं[5] सं[6]वृतेन प्रविग्रहेण[7] मृद्वत्वमहेण ।
सर्वोदात्तेन च[8] चर्चयेयुः सर्वे इमान्युपस्थापयन्तः पदानि ॥१०॥ ॥२॥

अभ्युत्परा निर्व्युप सं प्रति प्र न्यध्यत्य[9]पा दुः स्वपि पर्यवानु ।
आद्यं स्थितोपस्थितमेकमेषामर्धर्चान्ते कुर्युरथो[10] द्विपर्वौ[11] ॥११॥
च घ हि वेति च सर्वत्र तेषामनेकं चेत्संनिपतेद् द्वितीयम् ।
समस्यन्तश्च द्विपदाद्यर्धर्चौ[12] व्यवस्यन्त[13] इतराश्चर्चयेयुः ॥१२॥
दक्षिणाय प्रथमं प्रश्नमाह प्रदक्षिणं तत ऊर्ध्वं परीयुः ।
एवं सर्वे प्रश्नशोऽध्यायमुक्त्वा[14] उपसंगृह्याविसृष्टा यथार्थम् ॥१३॥

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(१) पा० W. (२) -हु C^{3}. (३) प्रैषं I^{1}. (४) अत M $C^{4}C^{5}$. (५) संवृतं C^{4} C^{5} W M I^{2}. (६) -स्वृ- C^{4}; -स्तृ- I^{1}; -स्त- corrected to -वृ- in C^{1}; omitted in C^{5}. (७) प्रतिग्रहेण I^{2}; परिग्रहेण C^{5}. (८) च omitted in W, M. M. (९) न्यध्यत्य- $B^{1}I^{1}B^{2}I^{2}$, Reg.; यध्यत्य B^{3}; न्यत्यध्य- $C^{1}C^{3}C^{4}C^{5}$ M W B^{3}, M. M. (१०) कुर्युरत्या C^{4}. (११) -पंचौ C^{4}. (१२) -चर्धर्चौ C^{3} M (M has a mark of deletion above -च-) B^{3}, M. M.; -दर्धर्चौ Reg., M. M. (a), I^{1}; -द्यार्धर्चौ W; -र्धर्चौ the rest. (१३) व्यवस्यंतश्चे- W. (१४) Hiatus is not shown in any MS.

प्रत्नस्तृचः पङ्क्तिषु तु[१] द्वृचो[२] वा द्वे द्वे च[३] पङ्क्तेरधिकाक्षरेषु ।
एका च सूक्ते समयास्त्वगणयाः[४] परावरार्ध्या[५] द्विपदे[६] यथैका ॥१४॥

सूक्तस्य शेषोऽल्पतरो यदि स्यात् पूर्वं स गच्छेद्यदि तु द्वृचो[७] वा ।
ते षष्टिरध्याय उपाधिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः ॥१५॥[८]

ओ३ इत्यर्धर्चे गुरुणोक्त आह शिष्य ओं ओ३ इत्युचितामृचं च[९] ।
अथैके[१०] प्राहुरनुसंहितं तत्[११] पारायणे[१२] प्रवचनं प्रशस्तम्[१३] ॥१६॥ ॥३॥[१४]

॥ इति ऋग्वेदप्रातिशाख्ये पञ्चदशं पटलम् ॥[१५]

अथ षोडशं पटलम्

गायत्र्युष्णिगनुष्टुप्[१६] च बृहती च प्रजापते ।
पङ्क्तिस्त्रिष्टुब्[१७] जगती च सप्त च्छन्दांसि तानि ह ॥१॥

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(१) I^1 omits तु. (२) द्वृचौ M. M. (३) न (for च) M. M. (४) W M $B^1 C^1 C^4 C^3$ (-णयोः C^4, -स्त- for -स्त्व- C^3) $B^2 B^3$, Reg., M.M. (A); समयास्तु गणयाः $C^5 I^1 B^3 I^2$ (I^1 corrects -स्त्व- to -स्तु), M. M. (cp his note). (५) पदावा- (for परावरा-) W. (६) -पदै W. (७) द्व्यृ- C^5. (८) I^2 marks here the end of the वर्ग by ॥१८॥ (=७८). (९) -दि- M. M. (a). (१०) तथैके W. (११) त (for तत्) $C^4 C^5$. (१२) -यणेन C^5; -यणं W. (१३) -स्ताः W. (१४) I^2 here marks the end of the वर्ग by ॥७९॥ (१५) The colophon in W runs thus : (sic) इति ब्रह्मचारी पटलस्सप्तदश ।. This पटल is called स्वाध्यायपटल in C^4. (१६) -ष्टुब् च I^1. (१७) -प् C^4.

अष्टाक्षरप्रभृतीनि चतुर्भ्यः परं परम्[1]।
दैवान्यपि[2] च सप्तैव सप्त चैवासुराण्यपि ॥२॥

एकोत्तराणि देवानां तान्येवैकाक्षरादधि[3] ।
एका[4]व[5]मान्यसुराणां ततः पञ्चदशाक्षरात् ॥३॥

तानि त्रीणि समागम्य सनामानि सनाम तत्[6] ।
एवं भवन्त्यृषिच्छन्दस् तथा गच्छन्ति[7] संपदम् ॥४॥

एवं त्रिप्रकृ[8]तीन्याहुर् युक्तानि चतुरुत्तरम् ।
ऋषिच्छन्दांसि तैः प्रायो मन्त्रः श्लोकश्च वर्तते ॥५॥ ॥१॥

तत्पादो[9] यजुषां[10] छन्दः साम्नां[11] तु द्वावृचां त्रयः ।
गायत्र्यादि जगत्यन्तम् एक[12]द्व्यधिकं तु[13] तत् ॥६॥
आर्षवत्तरसमाहारो ब्राह्मो वर्गः षडुत्तरः ।
अक्षराणि तु षट्त्रिंशद् गायत्री ब्रह्मणो मिता[14] ॥७॥

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(१) परः W. (२) दैव्यान्यपि W; दैव्यान्यपि Reg.; देवान्यपि C^{4}. (३) –वेका– C^{4}; –का– C^{3}. (४) च C^{4}. (५) –न्या– W. (६) समानानि समाम तत् I^{2}. (७) गच्छंति $B^{1}I^{1}C^{4}$ $B^{3}B^{5}I^{2}$, M.M., Reg.; गच्छति $MC^{1}C^{2}C^{3}WB^{4}$. (८) त्रिप्रकृ–$B^{1}I^{1}B^{2}I^{2}B^{4}$, M.M., Reg.; त्रिःप्रकृ– (–प्र– corrected to –कृ–)B^{3}; त्रिप्रप्र– M $C^{1}C^{2}$ $C^{4}C^{5}$ W, Berlin MS. 595 and whit. MS. (cp. Reg.). (९) –पादे W. (१०) यजुषा W. (११) साम्ना W. (१२) एकं C^{4}. (१३) च C^{3}. (१४) मिता $C^{4}C^{5}$ M W $I^{2}B^{4}$, M. M., Reg.; मता $B^{1}C^{1}C^{2}I^{1}B^{2}B^{3}$.

यजुषां षळृचां त्रिः षट् साम्नां द्वादश संपदि[1] ।[2]

ऋषीणां तु त्रयो वर्गाः सतका एकधेतरे[3] ।।८।।

ऋषिच्छन्दांसि गायत्री सा चतुर्विंशत्यक्षरा ।

अष्टाक्षरास्त्रयः पादाश् चत्वारो वा षळक्षराः[4] ।।९।।

इन्द्रः शचीपतिर् वलेन[4] वीळितः ।[5]

दुश्च्यवनो वृषा समत्सु सासहिः[6] ।।१०।।[7] ।।२।।

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(१) साम्नो I^2. (२) $B^1C^1C^3C^5I^1M$ add : एकोत्तरो यजुर्वर्गः साम्नो वर्गस्तु द्व्युत्तरः । ऋचां तु त्र्युत्तरो वर्गो ब्राह्मो वर्गः षळुत्तरः ।। (साम्नो to षळुत्तरः together with the first पाद of the following stanza supplied on the margin in M). C^4 adds only the first half एको- to द्व्युत्तरः ।. W reads this spurious stanza after the next line ऋषीणां to -तरे ।. Cp. Reg. and M. M. (३) सतका एकधेतरे C^1 C^3 I^2 (I^2 seems to have corrected एव नेतरे to एकधेतरे), also cp. Comm. in B^3B^7 I^1 (before giving the Comm. on the margin, B^3 gives the प्रतीक of this line as ऋषीणां॰ एकधेतरे); सतता एकधेतरे W, B^3 (as a different reading on the margin in B^3); सतका एव नेतरे C^4 C^5 B^1 I^1 B^3 B^2 (एवा B^2; Both in B^3 and B^7 the passage is marked by...... above the line), M. M., Reg.; सतगा एकमेतरे M. (४) वलेन M. (५) वीळितो M W; मीळितः । B^1 B^7; मीळितो C^1; मीळितः । B^3. (६) समन्त्सु सासहिः I^2. (७) This stanza is included in the

पञ्चकाः पञ्च षड् वान्त्यः[1] पदपङ्क्तिर्हि सा भुरिक्।
द्वौ वा पादौ चतुष्कश्च[2] षट्कश्चैकस्त्रिपञ्चकाः ॥११॥
अधा हीन्द्रेति च तृचौ घृतमग्ने तमित्यृचः।[3]
अष्टको[4] दशकः सप्तौ[5] विद्वांसाविति सा भुरिक् ॥१२॥
युक्ष्वा हीति गायत्री[6] त्रयः सप्ताक्षरा विराट्।
सैषा पादनिचृन्नाम गायत्र्येवैकविंशिका[7] ॥१३॥
षट्कः[8] सप्तकयोर्मध्ये स्तोतृणां विवाचीति।
यस्याः सातिनिचृन्नाम गायत्री द्विर्दशाक्षरा[9] ॥१४॥ [10]

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preceding Sūtra's Comm in B^8 B^9 I^3 B^n and not counted separately as a Sūtra, though it is painted red like other Sūtras in B^9. Reg. also has omitted it in the text. It is found in all my Text-MSS.

(१) B^2 C^1 C^3 B^8 B^9 B^n, M. M. (A); षट्कोन्त्यः M W C^4, M. M., Reg.; षट्कान्त्यः C^5 I^1 I^3 (–ट्का– I^3, –ट्कौ– corrected to –ट्वा– in I^1). (२) –ष्कस्तु W. (३) W omits this line. (४) –कौ W. (५) सप्त W; सप्तको B^n. (६) हीति विशेषा W. (७) –त्र्यै– C^3 C^4. (८) षट्क– B^2 W. (९) गायत्री द्वादशा– W. (१०) This stanza omitted in C^4.

षट्क[१]सप्तकयोर्मध्ये स्तुह्यासावाविथिम्[२] ।

षळक्षरः[३] प्रकृत्यैव[४] व्यूहेनाष्टाक्षरोऽपि वा' ॥१५॥ ॥३॥

उत्तरोत्तरिणः पादाः षट् सप्ताष्टाविति त्रयः[५] ।
गायत्री वर्धमानैषा त्वमग्ने यह्वानामिति' ॥१६॥

अष्टको[६] मध्यमः षट्क एकेषामुपदिश्यते[७]' ।
स नो वाजेषु पादौ द्वौ जागतौ द्विपदोच्यते' ॥१७॥

आद्यान्त्यौ[८] सप्तकौ यस्या मध्ये च दशको भवेत् ।
यवमध्या[९] च गायत्री स सुन्व[१०] इति दृश्यते' ॥१८॥
षळक्षरः सप्ताक्षरस् तत एकादशाक्षरः ।
एषोष्णिग्गर्भा गायत्री ता[११] मे अश्व्यानामिति' ॥१९॥

अष्टाविंशत्यक्षरोष्णिक् सा पादैर्वर्तते[१२] त्रिभिः ।
पूर्वावष्टाक्षरौ पादौ तृतीयो[१३] द्वादशाक्षरः' ॥२०॥[१४] ॥४॥

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(१) B^1 C^1 C^3 W I^1 B^2 B^n, M.M., M. M. (A); षट्कः C^4 C^5 M I^2 B^3 (: supplied above the line in B^3). (२) यथा added in C^4 C^5 M I^1 B^2 I^2, M. M.(a, A), Reg.; not in the rest. (३) षळक्षर- Reg; रळाक्षरः W. (४) –त्यैव C^4 W M. (५) C^1 C^3 C^4 M I^1 B^3 B^n (I^1 corrects –त्रयस् to –विति), M. M.; –उाक्षरात्रयः B^1 W B^2 I^2, Reg.; –श त्रयः C^5. (६) अष्टको I^1; अष्टके C^1. (७) –ह– C^3 (८) आद्यंतो W. (९) C^5 B^3 B^2 I^2 B^n, M. M., Reg.; य corrected to जु in I^1; जु C^1 C^3 C^4 W M B^1. (१०) सुषा M. (११) स सुन्व to गायत्री omitted in C^1. (१२) वर्ते C^4 M. (१३) –न्ते (for ष्टा–) C^1.(१४) एषोष्णिग्गर्भा to –रः omitted in W

पुरउष्णिक् तु सा तस्मिन् प्रथमे मध्यमे ककुप्[१] ।
अग्ने वाजस्य तद्वसुः सुदेवः समहेति च ॥२१॥
ऋचो निदर्शनायैताः परा यास्ता यथोदिताः[१] ।
सप्ताक्षरैश्चतुर्भिर्द्वे नदं मंसीमहीति च ॥२२॥
पादैरनुष्टुभो विद्यादक्षरैरुष्णिहाविमे[१] ।
ददी रेक्णा इति त्वेषा ककुम्न्यङ्कुशिरा निचृत् ॥२३॥
एकादशोऽस्याः प्रथम उत्तमश्चतुरक्षरः[१] ।
एकादशाक्षरौ च द्वौ मध्ये चैकः षळक्षरः ॥२४॥
उष्णिक् पिपीलिकमध्या[२] हरी यस्येति दृश्यते[१] ।
ताभ्यां परः पळक्षरः प्र या तनुशिरा[३] नाम[१] ॥२५॥ ॥५॥
आद्यः पञ्चाक्षरः पाद उत्तरेऽष्टाक्षरास्त्रयः ।
अनुष्टुब्गर्भैषोष्णिक्सागस्त्येऽस्ति[५] पितुं निवति[१] ॥२६॥[६]

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(१) सुपदेति C⁴. (२) –का–C⁴ W. (३) –शिखा W; –सिरा I². (४) –गर्भो– B¹ C¹ C³ C⁵ W I¹ B² B³ Bⁿ (cp. also Reg.); corrected to –गर्भौ– in M; –गर्भौ– C⁴ I²; –गर्भैव सो– M. M., Reg, M. M. (a). (५) सा अगस्त्येऽस्ति C⁴ I²; सागस्त्येऽस्ति C¹ C³ I¹ B³ B² Bⁿ, M. M., Reg., Berlin MS. 595 (cp. Reg.); सागस्त्योस्ति B¹; सा अगस्त्येति C⁴, Paris MS., Berlin MS. 394 (cp. Reg.); साऽगस्त्येति M.; सा अगस्त्ये M. M.(a); आगस्त्ये तु W. (६) The वर्ग ends here in C¹ C³ I¹ I², instead of after the preceding stanza.

द्वात्रिंशदक्षरानुष्टुप् चत्वारोऽष्टाक्षराः समाः[१] ।
क्वचिद्द्वौ द्वादशाक्षरावेकश्चाष्टाक्षरः परः ॥२७॥
यस्यास्त्वष्टाक्षरो मध्ये सा पिपीलिकमध्यमा ।
नवकौ[२] द्वादशी[३] द्व्यूना ता विद्वांसेति काविराट् ॥२८॥
तेषामेकाधिकावन्त्यौ[४] नष्टरूपा[५] वि पृच्छामि ।
दशाक्षरास्त्रयो विराट् त्रयो वैकादशाक्षराः ॥२९॥
पथमश्चापदपङ्क्तिस्तु षट्कोऽन्त्यः पञ्च[६] पञ्चकाः ।
मा[७] कस्मै पर्यू षु भुव्यग्ने त्वं स्वादिष्टा[८] ता ऋचः ॥३०॥ ॥६॥
चतुष्पदा तु[९] बृहती प्राय[१०]ः षट्त्रिंशदक्षरा ।
अष्टाक्षरास्त्रयः पादास्तृतीयो द्वादशाक्षरः ॥३१॥[११]
पुरस्ताद्बृहती नाम प्रथमे द्वादशाक्षरे ।
उपरिष्टाद्बृहत्यन्त्ये[१२] द्वितीये न्यङ्कुसारिणी ॥३२॥
स्कन्धोग्रीव्युरो[१३]बृहती त्रेधैनां[१४] प्रतिजानते ।
त्रयो[१५] द्वादशका[१६] यस्याः सा ह्यू[१७]र्ध्वबृहती विराट् ॥३३॥

(१) स्मृताः C^5 I^2. (२) नवको C^4. (३) द्वादशौ W. (४) −वान्यौ W. (५) −रूपी W; −रूपो I^1; −मी C^4. (६) पद− C^4; पञ्च omitted in I^2. (७) W omits मा. (८) −ष्टैता C^4; −ष्ट ता− M W; −ष्टा I^1, M. M., Reg. (९) −पदा तु B^n; −पादन्तु W. (१०) प्राया I^2. (११) The वर्ग ends here in C^1 C^3 I^1 I^2, instead of after the preceding stanza. (१२) −न्त्ये W B^3 B^n, M. M.; −न्ते all the rest. (१३) −व्युत्तरो− C^4. (१४) त्रेधेमां C^4. (१५) C^5 omits त्रयो (१६) द्वादशादश W. (१७) स हो− C^3 W; सो वं− C^4.

महो योऽधीत्र तं मत्सी ज्ञानमिदञ्जीजनः[1] ।
अष्टिनोदशकौ मध्ये विद्मास्बृहती युवम् ॥३४॥

एकागस्त्ये पितुस्तोमे नवाक्षरपदोत्तमा[2][3] ।
द्वयोश्चोपेदमाहार्षं सर्वे व्यूहे नवाक्षाः[4] ॥३५॥ ॥७॥

त्रयोदशाक्षरौ च द्वौ मध्ये चाष्टाक्षरौ भवेत्[5] ।
अभि वो वीरमित्येषा सा पिपीलिकमध्यमा[6] ॥३६॥

नवकाष्ट[7] दश सद्वैकः परमोऽष्ट[8] च यदि पादाः[9][10] ।
बृहती विषमपदा सा[11] सनितः सुसनितरुम[1] ॥३७॥

पङ्क्तिरष्टाक्षराः पञ्च[1] चत्वारो[12] दशका विराट्[1] ।
आदेशेऽष्टाक्षरौ विद्यात् सोपसर्गेषु नामसु[1] ॥३८॥

युग्मात्रष्टाक्षरौ पादावयुजौ[13] द्वादशाक्षरौ ।
सा सतोबृहती नाम[1] विपरीता विपर्यये[1] ॥३९॥

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(१) मत्सी MSS. (२) -पा- B[3], M. M. (३) -मे W. (४) -पद- W, -पेदेन- M. (५) भवेत् W I[1] C[1] (C[1] corrects यदि to भवेत्) B[3]B[2]I[2]B[a], M.M., Reg.; यदि B[1]C[3]C[4]D[3] M, Berlin MS. 595 (cp. Reg.). (६) The वर्ग ends here, instead of after the preceding stanza, in I[1] C[3] C[1]I[2]. (७) नवकोष्टौ W; नवाष्ट C[4]. (८) C[4] omits च; च given after यदि in B[3]. (९) पादश (without दण्ड after it) C[3]. (१०) दशश्चैकः परमेष्टी च यदि पदाः । (for दश to पादाः) W. (११) बृहतीति विषमपदा Reg; बृहती विषमपादा W. (१२) चत्वार W. (१३) -ष्टाक्षरा- W.

त्रयश्च द्वादशाक्षरा एकश्चाष्टाक्षरः क्वचित् ।

एषा[१] ज्योतिष्मती नाम ततो ज्योतिर्यतोऽष्टकः ॥४७॥

चत्वारोऽष्टाक्षराः पादा एकश्च द्वादशाक्षरः ।
सा महाबृहती नाम यवमध्या तु मध्यमे ॥४८॥

सो चिन्नु सनेमि[२] ऋभ्वेव[३] कोऽन्यद्वाग्निनेन्द्रेण ।
नमोवाके बृहद्भिश्च वा ऋचोऽत्र निदर्शनम् ॥४९॥

पञ्चाशज्जगती द्व्यूना चत्वारो द्वादशाक्षराः ।

तद्दस्या बहुलं[४] वृत्तं महापङ्क्तिः षळष्टकाः[५] ।

अष्टकौ सप्तकः षट्को दशको नवकश्च[६] वा[७] ॥५०॥

महासतोबृहत्यर्धे[८] व्यूहयोरेतयोः[९] सह ।

सपाते त्वेति[१०] पादान्ते[११] [१२]देववान्सप्तविंशके[१३] ॥५१॥

अस्मा ऊ षूमे यदिन्द्र सेहान उप्रेति षट्[१४] ।

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(१) सैषा W. (२) सनेम C⁴. (३) ऋभ्वेवा W (४) –ळ C⁵ C⁶. (५) –ष्टका C⁴ W. (६) नवैको दशकश्च C⁴. (७) Instead of this line W reads : अष्टाक्षरत्रयः पादाः क्वचिद्द्वादशका द्वौ । (८) –र्धें C⁴; द्वैध° W. (९) अनयोस् W. (१०) त्विति C⁵. (११) पादातो C³. (१२) दैव– C⁵, M. M (A), M. M, Bⁿ. (१३) I¹B³I², M. M., Reg. ; सप्तविंशके Bⁿ; सप्तविंशिके C¹; सप्तविंशिके the rest (C⁴ B² correct –श– to –शि–) This line is omitted in W. (१४) सूर्ये विषमिति तृचः M C¹ (for सेहान षट्).

त्रयश्च द्वादशाक्षरा एकश्चाष्टाक्षरः क्वचित् ।

एषा[१] ज्योतिष्मती नाम ततो ज्योतिर्यतोऽष्टकः ॥४७॥

चत्वारोऽष्टाक्षराः पादा एकश्च द्वादशाक्षरः ।
सा महाबृहती नाम यवमध्या तु मध्यमे ॥४८॥

सो चिन्नु सनेमि[२] श्रुध्येव[३] कोऽन्यद्वाग्निनेन्द्रेण ।
नमोवाके बृहद्भिश्च वा ऋचोऽत्र निदर्शनम् ॥४९॥

पञ्चाशज्जगती द्व्यूना चत्वारो द्वादशाक्षराः ।

तदस्या बहुलं[४] वृत्तं महापङ्क्तिः षळष्टकाः[५] ।

अष्टकौ सप्तकः षट्को दशको नवकश्च[६] वा[७] ॥५०॥

महासतोबृहत्यर्धे[८] व्यूहयोरेतयोः[९] सह ।

संपाते त्वेति[१०] पादान्ते[११] देववान्[१२]सप्तविंशके[१३] ॥५१॥

अस्मा ऊ षू मे यदिन्द्र सेहान उमेति षट्[१४] ।

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(१) सैषा W. (२) सनेम C^4. (३) श्रुध्येवा W. (४) –ळं $C^3 C^5$. (५) –ष्टका C^4 W. (६) नवैको दशकश्च C^4. (७) Instead of this line W reads : अष्टाक्षरास्त्रयः पादाः कश्चिद्वादशको द्वौ । (८) –र्धे C^4; द्वैध° W. (९) अनयोस् W. (१०) त्विति C^5. (११) पादांतो C^3. (१२) दैव– C^5, M. M. (A), M. M., B^n. (१३) $I^1 B^3 I^2$, M. M., Reg. ; सप्तविंशके B^n; सप्तविंशिके C^3; सप्तविशिके the rest (C^4 B^3 correct –श– to –शि–). This line is omitted in W. (१४) सूर्ये विषमिति तृचः M C^1 (for सेहान षट्).

तमिन्द्रं प्रो षु सुषुम त्रिकद्रुकेष्वया रुचा ।
सखे च स हि शार्दश्च मध्यमो वर्ग उच्यते ॥५८॥

आ सु कृतिस्तु प्रकृतिर् ध्रुवं पूर्वां[1] ततस्तु या[2] ।
आकृतिर्यदि ते मात्रां[3] मेषी[4] विकृतिरुच्यते ॥५९॥
संकृतिस्तु न वै तत्र देवो अग्निस्स्वभिकृतिः ।
सर्वस्येत्युत्कृतिस्तत्र[5] तृतीयो[6] वर्ग उच्यते ॥६०॥[7] ॥१२॥

॥ इति ऋग्वेदप्रातिशाख्ये षोडशं पटलम् ॥

अथ सप्तदशं पटलम्

एवं क्लृप्तप्रमाणानां छन्दसामुपदिश्यते[1] ।
एकद्वयूनाधिका सैव[2] निचृदूनाधिका भुरिक्[1] ॥१॥

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(१) ध्रुवपूर्वां C⁴; ध्रुवत्पूर्वां C⁵. (२) M C¹C³ C⁵ I¹ I² B³, Reg.; ततः परं C⁴; ततः परा B¹ B², M. M. B³ writes ततस्तु या but supplies परा on the margin instead of तु या. (३) मात्रा C¹C³C⁵B³; the rest मात्रा. (४) मैषा C⁴; मेषा I²; मैषा Whitney MS. (cp. Reg.); the rest मेषी. (५) सर्वस्ये- B¹ I¹ B³ B² I², Reg., M. M.; सर्वमि- M C¹C³C⁴C⁵ B³. (६) तत्र (for तत्र) B³. (७) This वर्ग consists of stanzas 56-60 in B³, in others of stanzas 58-60. But for I¹ and I² cp. below. Stanzas 53-60 form a part of the next पटल in I¹C⁴B³. (८) चैव B¹.

तमिन्द्रं प्रो षु सुषुम त्रिकद्रुकेष्वया रुचा ।
सखे च स हि शर्धश्च मध्यमो वर्ग उच्यते ॥५८॥

आ सु कृतिस्तु प्रकृतिर् ध्रुवं पूर्वा[1] ततस्तु या[2] ।
आकृतिर्यदि ते मात्रा[3] मेषी[4] विकृतिरुच्यते ॥५९॥
संकृतिस्तु न वै तत्र देवो अग्निस्त्वभिकृतिः ।
सर्वस्येत्युत्कृतिस्[5]त्वत्र[6] तृतीयो वर्ग उच्यते[8] ॥६०[7]॥१२॥

॥ इति ऋग्वेदप्रातिशाख्ये षोडशं पटलम् ॥

अथ सप्तदशं पटलम्

एवं क्लृप्तप्रमाणानां छन्दसामुपदिश्यते ।
एकद्वय् ऊनाधिका सैव निचृदूनाधिका भुरिक् ॥१॥

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(१) ध्रुवपूर्वा C^4; ध्रुवत्पूर्वा C^5. (२) M $C^1 C^3$ C^5 I^1 I^2 B^a, Reg.; ततः परं C^4; ततः परा B^1 B^2, M. M. B^3 writes ततस्तु या but supplies परा on the margin instead of तु या. (३) माता $C^1 C^3 C^5 B^a$; the rest मात्रा. (४) नैषा C^4; मेषा I^2; मैत्रं Whitney MS. (cp. Reg.); the rest मेषी. (५) सर्वस्ये- B^1 I^1 B^2 B^3 I^2, Reg., M. M.; सर्वमि- M $C^1 C^3 C^4 C^5$ B^a. (६) त्वत्र (for तत्र) B^3. (७) This वर्ग consists of stanzas 56–60 in B^3, in others of stanzas 58–60. But for I^1 and I^2 cp. below. Stanzas 53-60 form a part of the next पटल in $I^1 C^4 B^a$. (८) नैव B^1.

विराजस्तूत्तरस्याहुर् द्वाभ्यां या विषये स्थिताः ।

स्वराज एवं पूर्वस्य याः काश्चैवंगता ऋचः[1] ॥२॥[2]

याः काश्चिद् बहुपादास्तु गायत्र्यो हीनतां गताः ।

अपादैर्बहुभिस्तास्तु गायत्र[2] उपचारयेत्[1] ॥३॥

ता राड् विराट्[3] सम्राट्[4] स्वराशिनी परमेष्ठी ।

प्रतिष्ठा प्रत्नममृतं वृषा शुक्रं जीवं पयः ॥४॥ .

तृतमयोऽश्मोऽम्भोऽम्बु वार्यापश्चोदकमुत्तमम्[1] ।

देवतं छन्दसामत्र वक्ष्यते तत उत्तरम् ॥५॥

अग्नेर्गायत्र्यतोऽपि द्वे भद्या दैवतमाहतुः ।

सप्तानां छन्दसामृचौ[1] न पङ्क्तेः[1] सा तु वासवी[1] ॥१॥ ॥६॥

प्राजापत्या[5] त्वतिच्छन्दा[1] विच्छन्दा वायुदेवता[6] ।

द्विपदा पौरुषं छन्दो[1] ब्राह्मी त्वेकपदा स्मृता[1] ॥७॥[7]

एतेनैव क्रमेणैषां वर्णतो भक्तिरुच्यते[1] ।

श्वेतं च सारङ्गमतः पिशङ्गं कृष्णमेव च ॥८॥

नील च[8] लोहितं चैव सुवर्णमिव सप्तमम् ।

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(१) The वर्ग ends here in I¹ I², instead of after the last stanza of the preceding पटल. (२) गायत्र्या C³. (३) -ट् वि- B¹ M C⁴ C⁵ Bⁿ. (४) हं- C³C⁴C⁵. (५) -त्याह् C¹ C⁶ Bⁿ. (६) -दै- C⁴ B³ Bⁿ, M. M. (७) The वर्ग ends here in I¹ I², instead of after stanza 6. (८) नील- C⁴.

अरुणं श्यामगौरे च बभ्रु वै नकुलं तथा ॥९॥
पृश्निवर्णा तु वैराजं निचृच्छन्दश्यावं पृषद्भुरिक् ।
ब्रह्मसामर्ग्यजुश्छन्दः कपिलं वर्णतः स्मृतम् ॥१०॥
मा प्रमा प्रतिमोपमा संमा च चतुरक्षरात् ।
चतुरुत्तरमुद्यन्ति पञ्च च्छन्दांसि तानि ह ॥११॥ ॥२॥
ह्र्वीका सर्वीका मर्वीका सर्वमात्रा विराट्कामा ।
द्व्युत्तरादीनि मादीनां वैराजान्यनुचक्षते ॥१२॥
अक्षराण्येव सर्वत्र निमित्तं बलवत्तरम् ।
विद्यादविप्रतिपन्नानां पादवृत्ताक्षरैर्ऋचाम् ॥१३॥
व्यूहेदेकाक्षरीभावान् पादेषूनेषु संपदे ।
क्षैप्रवर्णांश्च संयोगान् व्यवेयात्सदृशैः स्वरैः ॥१४॥
पदाभेदेन पादानां विभागोऽभिसमीक्ष्य तु ।
छन्दसः संपदं तां तां यां यां मन्येत पादतः ॥१५॥

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(१) –गौरेव C[4]; गौरेण Berlin MS. 595 (cp. Reg.). (२) C[1] C[4] C[8] M B[n], Reg., M. M., M.M. (A); बभ्रुवैं B[1] C[5] I[1] B[2], M. M.(at); बभ्रुतो B[3]; बभ्रवैजो I[2]. (३) –ळं C[1] C[5]. (४) –स्च– corrected to –स्त– in B[3]. (५) सर्वीका occurs after मर्वीका (मा॰ C[4]) in C[4] I[1]. (६) –मा: C[4]. (७) The वर्ग ends here in I[2] (not in I[1]), instead of after stanza 11. (८) -ळ- C[5]. (९) –न् C[4]. (१०) संपदि B[1] B[2]. (११) पा– C[8].

प्रायोऽर्थो वृत्तमित्येते पादज्ञानस्य हेतवः' ।
विशेषसंनिपाते तु पूर्वं पूर्वं परं परम्' ॥१६॥[1] ॥२॥
अनुदात्तं तु पादादौ नोवर्जं विद्यते पदम्' ।
पादादावनुदात्तं तु यदन्यत्तदिहोदितम्' ॥१७॥[2]
वरोऽस्त्वीयत्तासीत्येक' तृचे चाभिष्ट इत्यपि[3] ।
नेतिपूर्वाणि सर्वाणि' मधुच्छन्दस्यृगात्रयो' ॥१८॥
स्तोम[4]शब्दे परेऽयाथि' ऋत[5]शब्दे परं स्थि[6]रत्' ।
हुवे तुराणां यत्पूर्वं' वृषन्मरुत[7] उत्तरम्' ॥१९॥
प्रेदं ब्रह्मेति चैतस्मिन् सूक्ते पादोऽस्ति पञ्चमः[8] ।
सर्वानुदात्तः षट्स्वृद्व[9]वादित[10]श्च चतुर्दशः[11]' ॥२०॥

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(१) In I^1 also (not in I^2), like others, the वर्ग ends here, but it consists of stanzas 8-16, while in others (B^1 etc.) it consists of stanzas 12-16. (२) The वर्ग ends here in I^2, intead of after stanza 16. (३) तृचे चाभिष्ट इत्यपि C^4 I^1 (–भी– C^4) B^3 B^2 I^2 B^a, M. M., Reg.; आभिष्ट इति च तृचे B^1 M C^1 C^3 C^5, M. M. (A, a), Berlin MS. 595 and whitney MS. (cp. Reg.). (४) सोम– C^4. (५) ऽयाथि ऋत– I^1; याहि ऋत– C^4; –याथृत– C^1; –याथ्यृत– the rest of the text MSS. (६) ऽस्थि– C^5 B^2; स्थि– M. (७) –च– C^3 C^4. (८) –मे: C^5. (९) ऋद्वा– C^4 M; ऋद्वा– the rest. (१०) च omitted in $B^1B^2B^a$, Berlin MS. 394 and Paris MS. (cp. Reg.). (११) –दश C^4; –दिशः B^1 B^2.

पादौ गायत्रवैराजावष्टाक्षरदशाक्षरौ' ।
एका[१]दशिद्वादशिनौ विद्यात् त्रैष्टुभजागतौ' ॥२१॥[२] ॥४॥

वर्षिष्ठा[३]यिष्ठयोरेषां लघूपोत्तममक्षरम् ।
गुर्वेवेतरयोर्ऋत्तु तद् वृत्तं छन्दसां प्राहुः[४]' ॥२२॥[५]

एतैश्छन्दांसि वर्तन्ते[६] सर्वाण्यन्यैस्ततोऽल्पशः ।
एतद्विकारा एवान्ये सर्वे तु प्राकृताः समाः' ॥२३॥

एक एकपदैतेषां[७] द्वौ पादौ द्विपदोच्यते ।
ते तु तेनैव प्रोच्येते सरूपे यस्य पादतः' ॥२४॥

न दाशतय्येकपदा काचिदस्तीति वै यास्कः[८] ।
अन्यत्र[९] वैमद्याः सैका दशिनी सुखवो विराट्' ॥२५॥
आहुस्त्वेकपदा अन्ये अ[१०]भ्यासाने[११]कपातिनः ।
अभ्यासानपि[१२] केचित्त्[१३]वाहुरेकपदा इमाः ॥२६॥

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(१) –श– C^{3} B^{3}. (२) The वर्ग does not end here in I^{1}. (३) –नि– C^{3} C^{4} B^{a}. (४) प्राहुश्छन्दसाम् (–हुः छ– I^{3}, Reg.) for छन्दसां प्राहुः I^{1} I^{2}, M. M., Reg. (५) The वर्ग ends here in I^{3}, instead of after stanza 21. (६) संवर्न्ते C^{1}. (७) एकपदा तेषां C^{4}. (८) वैय्यास्कः C^{4}; वैयास्क. C^{3}. (९) अन्यत्र वैमद्याः सैका B^{1} I^{1} B^{3} B^{3} I^{1} B^{a}, M. M., Reg; वैमद्या अन्यत्र सैका M C^{1} C^{4} C^{3} (वैमध्या C^{3}); अन्यत्र वैमदय्या सा C^{4}. (१०) अन्ये अ– all. (११) –ना एक– C^{4}. (१२) वै added in B^{1} M B^{3} B^{a}, Reg., M. M.; struck out in I^{3}; not added in C^{1} $C^{3}$$C^{4}$$C^{3}$$I^{1}$$B^{3}$, M.M. (at), Berlin MS. 595 and whitney MS. (cp. Reg.). (१३) केचित्त्वा– all (–त्वा– $C^{3}$$C^{4}$$C^{3}$ I^{1}).

आ वां सुम्ने अभिक्षर्यां द्वे[१] वरो देवाः सिषक्तु नः[1] ।

पादा एकाधिकाः सन्ति च्छन्दसां चतुरक्षरात् ॥२७॥[२] ॥५॥

सन्त्यविच्छन्दसां पादा एकोत्कर्षेण जागतात् ।

षोळशाक्षरपर्यन्ता एकश्चाष्टादशाक्षरः[1] ॥२८॥[३]

एकादशैव च्छन्दसि[४] पादा ये[५] षोळशाक्षराः ।

सर्वे त्रिष्टुकीयासु नाकुलो[६]ऽष्टादशाक्षरः[1] ॥२९॥

अवर्मेहोऽविकर्षेण ज्येष्ठा दाशतयीष्वृचाम्[1] ।

निकर्षेण तु पादैश्च स हि शर्ध इति स्मृता[1] ॥३०॥

अविष्ठा[७] बहुपादानां भारद्वाजी पुरु[८]त्तमम्[1] ।

अविकर्षेण[९] सौभरी[१०] प्रेष्ठम्वादि ह्रसीयसी[1] ॥३१॥

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(१) अभिक्न्यां द्वे C^5, M. M.; अभिक्न्या द्व Reg ; -भिक्न्या द्वे C^2 C^4 I^2 (द्वे supplied afterwards in I^2) B^3 B^a (-क्न्यां B^a); अभिक्न्याम् I^1 M B^7; -भिक्न्याम् B^1 C^1; also cp. Reg. (२) This वर्ग consists of stanzas 17–27 in I^1, in others of 22–27; for I^2 cp. below. (३) The वर्ग ends here in I^2, instead of after stanza 27. (४) छंदांसि C^4 M I^1; छंदंदसि C^2. (५) ये पादाः (for पादा ये) C^1 C^2. (६) -छो- C^1; -ले C^4 B^2. (७) कनिष्ठा C^4 C^4 B^a, Berlin MS. 595, Whitney MS. (cp. Reg.). (८) -च- C^4 C^5. (९) C^4 adds तु. (१०) सौभरी B^1 B^2.

विराजो द्विपदाः केचित् सर्वा आहुश्चतुष्पदाः ।

कृत्वा पञ्चाक्षरान्पा[1]दांस् ता[2]स्तथाक्षरपङ्क्तयः' ॥३२॥ ॥६॥

॥ इति ऋग्वेदप्रातिशाख्ये सप्तदशं पटलम् ॥

अथाष्टादशं पटलम्

बार्हतो बृहतीपूर्वः ककुप्पूर्वस्तु काकुभः ।

एतौ सतो[3]बृहत्यन्तौ प्रगाथौ[4] भवतो[5] द्वृचौ[6]' ॥१॥

त्वमङ्ग प्र प्र वो यह्वं मा चिद् बृहदु गायिषे ।

बार्हताः काकुभानाहुस् तं गूर्धय वयम्विति' ॥२॥

अनुष्टु[7]ब्द्वे च गायत्र्यावेष आनुष्टुभः स्मृतः ।

विराजाव[8]भिसंपन्नः[9] पश्चा[10]द्यत्र्यै स उत्थितः' ॥३॥

आकृति[11]र्व्यपदेशानां प्राय आदित आदितः' ।

गायत्र्यादिस्तु बार्हते प्रा[12]यो गायत्रबार्हतः' ॥४॥

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(१) प– C^4. (२) तास् C^1 C^3 C^5 B^3 I^2, M. M., Reg.; ता C^4; तांस् B^1 M. 1^1 B^2 B^a (cp. Reg.). (३) सतो– C^4. (४) प्रगाथो C^4. (५) –तो I^1. (६) द्वृचो O^1. (७) –प् द्वे C^4 B^1 M. I^1. (८) विराजमभि– C^4, Berlin MS. 595 and whitney MS. (cp. Reg.). (९) –न्नाः C^3. (१०) –च्चये C^4 I^1 (I^1 corrects –च्चयें to –च्चये on the margin). (११) –र्व्यप– C^5, Whit. MS. (cp. Reg.). (१२) प्राये $I^1B^1B^2$, M. M. (a), Reg.

गायत्रकाकुभो नाम प्रायो[१] भवति[२] काकुभे ।
औष्णिहस्तूष्णिहापूर्वः पङ्क्त्यन्तः पाङ्क्तकाकुभः ॥५॥ ॥१॥
त्वमिन्द्रं च सुनीथश्च यमादित्यास एव च ।
अदान्मे पौरुकुत्स्यश्च ता ऋचोऽत्र निदर्शनम् ॥६॥
महासतोबृहत्यन्तो यो महाबृहतीमुखः ।
स महाबार्हतो[३] नाम बार्हतो बृहतीमुखः ॥७॥
अथो[४] अतिजगत्यन्तो यवमध्योत्तरोऽपि[५] च ।
बृहद्भिस्त्वं वो नेमिं च वामी वामस्य वा ऋचः ॥८॥
नहि ते विपरीतान्तो मो षु त्वा द्विपदाधिकः ।
अनुष्टुब्जगती[६] चैव विश्वेषामितरज्यन्तं च[७] ॥९॥
द्विपदा बृहती चैव स नो वाजेष्विति स्मृतः ।
ककुप्पूर्वस्तु को वेद स्मृतः काकुभबार्हतः ॥१०॥ ॥२॥
[८]आनुष्टुभौष्णिहं[९] विद्यात् तं म आहुर्य आययुः ।
ते नवार्च्यं बृहत्यादिर्[१०] बार्हतानुष्टुभः स्मृतः ॥११॥

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(१) प्राये I¹ B¹ B², Berlin MS. 394 (cp. Reg.), Reg. (२) गायत्र– (for भवति) C⁴ C⁵, Berlin MS. 595 (cp. Reg.). (३) महाबृहती C⁴. (४) अथो र[†] M B² B³ I³ Bᵃ, M. M.(a), Reg. (in B³ B³ it is marked by the sign =; B³ also gives जगत्यति– on the margin); जगत्यति– C¹C³C⁴C⁵B¹I¹, M. M., M. M. (A), Berlin MS. 595 and Whit. MS. (cp. Reg.). (५) रे B¹ B². (६) –पुत्र– B¹ M C¹ C⁴. (७) वा C³. (८) अ– C³ C⁴. (९) –भौ– C⁴. (१०) –त्यादि B¹ M C¹ B³ I³ Bᵃ; –त्या B², –त्यादिर् the rest.

अभिं वः पूर्व्यमित्येषोऽनुष्टुप्[१]पङ्क्तिरेव च' ।
यद्भिगावो अभिगू ककुप् च त्रिष्टुबेव च' ॥१२॥
यद्द्य वामनुष्टुप् च त्रिष्टुप् चैवोपदिश्यते[२]' ।
यस्स्थो दीर्घेति च त्वेष[३] बृहती त्रिष्टुबेव च' ॥१३॥
आ यन्मा वेनास्त्रिष्टुप् च[४] जगती चोपदिश्यते' ।
ता वृधन्तावनुष्टुप् च महासतोमुखैव च[५]' ॥१४॥
जागतस्त्वद्दा अर्भा प्रगाथस्त्रिष्टुबुत्तरः' ।
उत्तरस्त्रैष्टुभस्तस्माज् जगत्युत्तर उच्यते' ॥१५॥ ॥ ३ ॥
त्वमेताञ्जन च द्वौ द्वौ स घा राजेति च स्मृतौ' ।
त्वमस्य पारे रजसो जागतौ त्रिष्टुबुत्तरौ ॥१६॥
सव्यञ्जनः सानुस्वारः शुद्धो वापि स्वरोऽक्षरम्' ।
व्यञ्जनान्युत्तरस्यैव स्वरस्यान्त्यं[६] तु पूर्वभाक्' ॥१७॥

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(१) –षो अनु– M.M., Reg., Berlin MSS. 595, 394; –षानु– $C^3C^4B^6$; -षोऽनु– the rest. (२) त्रिष्टुबेवो– B^1B^2; त्रिष्टुप्चैवा– C^1; जगती चो–C^3. (३) $I^1C^4B^2$; दीर्घेति च त्वेषो $B^1MC^1C^3C^5$(त्वेषो । C^5) B^3B^6, M.M., M.M. (A), दीर्घेति च त्वेषा Ber. MS. 595 and Whit. MS. (cp. Reg.); दीर्घं इति त्वेषो I^2, M.M. (a); दीर्घं इति त्वेष Reg. (cp his note). (४) वेनास्त्रिष्टुब् C^4C^5 (–प् C^4); वेना इति त्रिष्टुब् B^3, M.M. (A), Whit, MS. (cp. Reg.). (५)–मुखेति च $B^1MB^6I^2$ (–मुखा विराट् corrected to –मुखेति च in I^2), M. M. (a); –मुखेव च C^3; B^3 –मुखा विराट् (text), मुखैव चेति पाठः (margin); M. M. (A) corrects–मुखैव च to –मुखा विराट्,–मुखैव च $C^1C^4C^5I^1B^2$, M.M., Reg. (६) स्वरस्यान्यत् C^4.

विसर्जनीयानुस्वारौ भजेते पूर्वमक्षरम् ।
संयोगादिश्च वैवं[1] च सहक्रम्यः परक्रमे ॥१८॥
गुर्वक्षरं लघु ह्रस्वं न चेत्संयोग उत्तरः ।
अनुस्वारश्च संयोगं विद्याद्व्यञ्जनसंगमम् ॥१९॥
गुरु दीर्घं गरीयस्तु यदि सव्यञ्जनं भवेत् ।
लघु सव्यञ्जनं ह्रस्वं लघीयो व्यञ्जनादृते ॥२०॥ ॥ ४ ॥

छन्दस्तुरीयेण समानसंख्या याश्[2] छन्दसोऽन्यस्य भवन्त्यृचोऽन्याः[3] ।
यावत्तुरीयं भवति स्वमासां तावत्य[4] एता इतरा भवन्ति ॥२१॥
द्वाभ्यामवस्येत् त्रिपदासु पूर्वं पादेन पश्चात्कश्चिदन्यथैतत् ।
मध्येऽवसानं तु चतुष्पदानां त्रिभिः समस्तैरवरैः परैर्वा ॥२२॥
पङ्क्त्यो[5] द्विशो वा तत उत्तरेण त्रिभिः परैर्वा विपरीतमेतत् ।
द्विशस्त्रिशो वा परतश्चतुर्भिः स्यात्षट्पदानामवसानमेतत् ॥२३॥[6]
त्रिभिस्तु पूर्वं तत उत्तरं स्याद् द्विशस्त्रिशो वा यदि वा समस्तम् ।
द्वाभ्यां पुनः[7] सप्तपदावसानं द्वाभ्यां च[8] मध्येऽष्टपदासु विद्यात् ॥२४॥

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(१) संयोगादिश्चैवं B^6. (२) –संख्या याश् $I^1C^1C^4C^5B^1B^2I^2$, M.M., Reg., Ber. MS. 595 (याः C^5I^2 and Reg.); –संख्या या Whit. MS., Ber. MS. 394, M.M. (a); –संख्यां या M.M. (A); –संख्यया B^4C^3; संख्य याश् M. (३) ऋचोऽन्यः C^4. (४) –वत्य I^1, Ber. MSS. 394, 595. (५) पङ्क्त्या $C^1C^4C^5$. (६) C^5 omits this line. (७) पुरः C^5; Whit. MS. corrects पुरः to पुनः on the margin; Ber. MS. 595 corrects परः to पुनः or पुरः ? (cp. Reg.). (८) तु C^1C^4.

अग्निमीळे इतेरिव गायत्र्येतमधीन्न्विति ।
अयं चक्रं नकिष्टं च नकिर्देवा मिनीमसि ॥२५॥ ॥ ५ ॥
विश्वान्देवान्हवामहे स त्वगो निष्क सुपुम ।
नहि वां प्रो पु स हि शर्धस्[१] ता ऋचोऽत्र निदर्शनम्[१] ॥२६॥
द्वाभ्यां पादेन[२] द्वाभ्या तु[३] तव त्यत्पञ्चपदाधिः ।
अत्यूहेनातिशक्वरी तृतीयः षोळशाक्षरः[४] ॥२७॥
चतुर्भिस्तत[४] एकेनाग्ने[५] तमग्नेति च[६] ।
चतुर्भिस्तु परं द्वाभ्यां तव स्यादिष्टा तच्छंयोः[१]
भाद्वाजाय तद्यत्तुरधीद् वृषा इतेरिव ।
पतासु न व्यवस्यन्त्येके[६] द्वादशकादिषु[७] ॥२८॥
प्रस्तूष: पङ्क्तिषु तु द्वृचो[८] वा द्वे द्वे[९] च पङ्क्तेरधि
एका च सूक्तं समयास्त्वगययोः[१०] पत्रावराभ्यां ...

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(१) C³ C⁴ C⁵ M B³, M. M.(A);
B³ I³ Bⁿ, M. M. (a), M. M., Reg. (cp.
(२) I¹B¹ add च; it is struck out in C¹.,
M. M., M. M.(a), Reg.; omitted in
C⁵ M, M. M. (A), Whit. MS. and ...
Reg.). (४) एकेन अग्ने M C⁵; एकेनाग्ने the
M.M.(a). (६) –न्वि। एके C⁵;-न्वि एते C⁴;–न्त्येते ...
(७) The वर्ग ends here, instead of
(८) द्वृचो M.M. (९) न M.M (१०) C¹C³C⁴C⁵I
(A, at), Reg., Ber. MSS. 595 and 59...
(११) The वर्ग ends here, instead of after

सूक्तस्य शेषोऽल्पतरो यदि स्यात् पूर्वे स गच्छेद्यदि तु द्वृचो[1] वा ।
ते पङ्क्त्यध्याय उपाधिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः[1] ॥२१॥ ॥६॥

सर्वाणि भूतानि मनो गतिश्च स्पर्शाश्च गन्धाश्च रसाश्च सर्वे ।
शब्दाश्च रूपाणि च सर्वमेतत् त्रिष्टुब्जगत्यौ समुपैति मध्या[1] ॥२२॥

गुर्वक्षराणां गुरुवृत्ति सर्वं गुर्वक्षरं त्रैष्टुभमेव विद्यात्[1] ।
लघ्वक्षराणां[2] लघुवृत्ति सर्वं लघ्वक्षरं जागतमेव विद्यात्[1] ॥२३॥

यश्छन्दसां[3] वेद विशेषमेवं भूतानि च त्रैष्टुभजागतानि ।
सर्वाणि रूपाणि च मच्छितो यः[4] स्वर्गं जयत्येभि[5]रथामृतत्वम् ॥२४॥

॥ स्वर्गं जयत्येभि[5]रथामृतत्वम्[6] ॥७॥

॥ इति ऋग्वेदप्रातिशाख्येऽष्टादशं पटलम् ॥

॥ इति तृतीयोऽध्यायः ॥

॥ इति ऋग्वेदप्रातिशाख्यं समाप्तम् ॥

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(१) ह्य– C^1. (२) C^4 adds तु. (३) य छ– C^4 C^6. (४) C^1 C^4 C^6 I^1 I^2 B^a, M. M., M. M. (A, at), Reg., Ber. MS. 691; Ber. MS. 595 corrects मच्छितस्य to मच्छितो यः; मच्छितः स्यः Paris MS.; मच्छितः शः B^1 M B^3 B^3 C^3 (श C^3). (५) –ति– I^3. (६) इति added in M C^1. The last पाद is not repeated in B^3 B^4 and Ber. MS. 394 (cp. Reg.).

अभिमीळे इतेरिव गायन्त्येतमधीन्विति ।
अयं चक्रं नकिष्टं च नकिर्देवा मिनीमसि ॥२५॥ ॥ ५ ॥
विश्वान्देवान्हवामहे स त्वापो निष्कं सुपुम ।
नहि वां भो षु स हि शर्धस्[1] ता ऋचोऽत्र निदर्शनम्[1] ॥२६॥
द्वाभ्यां पादेन[2] द्वाभ्यां तु[3] तत्र स्यात्पञ्चपदाऽपि ।
अभ्यूहेनाविशक्री तृतीयः षोळशाक्षरः[1] ॥२७॥
चतुर्भिस्तत्र एकेनाग्ने[4] समद्येति च[5] ।
चतुर्भिस्तु परं द्वाभ्यां तत्र स्वादिष्ठा तच्छंयोः[1] ॥२८॥
भरद्वाजाय तत्त्युरधीद् वृषा इतेरिव ।
एताश्च न व्यवस्यन्त्येके[6] द्वादशकादिषु[1] ॥२९॥[7]
प्रश्नस्तृचः पङ्क्तिषु तु द्वृचो[8] वा द्वे द्वे[9] च पङ्क्तेरधिकाक्षरेषु ।
एका च सूक्तं समयास्त्वगयया[10] परावराभ्यां द्विपदे यथैका ॥३०॥[11]

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(१) C² C⁴ O⁵ M B², M. M.(A); शर्धश्च B¹ O¹ I¹ B² I² Bⁿ, M. M. (a), M. M., Reg. (cp. his note also). (२) I¹B¹ add च; it is struck out in C¹.(३) तु I¹B²I²B², M. M., M. M.(a), Reg.; omitted in B¹ B²; च I¹ O¹C⁴ C⁵ M, M. M. (A), Whit. MS. and Ber. MS. 595 (cp. Reg.). (४) एकेन अग्ने M C⁵; एकेनाग्ने the rest. (५) तु Reg., M.M.(a). (६) –न्ति। एके C⁵;-न्ति एवे C⁴;–न्त्येते I¹; –न्त्येके the rest. (७) The वर्ग ends here, instead of after stanza 31, in I². (८) द्वृचो M.M. (९) न M.M.(१०) O¹O²C⁴C⁵I¹B¹M, M.M. (A, at), Reg., Ber. MSS. 595 and 591; समयास्तु गयया: M.M. (११) The वर्ग ends here, instead of after stanza 31, in C¹.

सूक्तस्य शेषोऽल्पशो यदि स्यात् पूर्वं स गच्छेद्यदि तु द्व्यृचो[1] वा ।
ते षष्टिरध्याय उपाधिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः ॥३१॥ ॥६॥
सर्वाणि भूतानि मनो गतिश्च स्पर्शाश्च गन्धाश्च रसाश्च सर्वे ।
शब्दाश्च रूपाणि च सर्वमेतत् त्रिष्टुब्जगत्यौ समुपैति भक्त्या ॥३२॥
गुर्वक्षराणां गुरुवृत्ति सर्वं गुर्वक्षरं त्रैष्टुभमेव विद्यात् ।
लघ्वक्षराणां[2] लघुवृत्ति सर्वं लघ्वक्षरं जागतमेव विद्यात् ॥३३॥
यश्छन्दसां[3] वेद विशेषमेतं भूतानि च त्रैष्टुभजागतानि ।
सर्वाणि रूपाणि च भक्तितो यः[4] स्वर्गं जयत्ये[5]भिरथामृतत्वम् ॥३४॥

॥ स्वर्गं जयत्ये[5]भिरथामृतत्वम्[6] ॥७॥

॥ इति ऋग्वेदप्रातिशाख्येऽष्टादशं पटलम् ॥

॥ इति तृतीयोऽध्यायः ॥

॥ इति ऋग्वेदप्रातिशाख्यं समाप्तम् ॥

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(१) द्व्य- C[1]. (२) C[4] adds तु. (३) य च्छ- C[4] C[5]. (४) C[1] C[4] C[5] I[1] I[2] B[a], M. M., M. M. (A, at), Reg., Ber. MS. 691; Ber. MS. 595 corrects भक्तितस्स to भक्तितो यः; भक्तितः त्यः Paris MS.; भक्तितः सः B[1] M B[2] B[3] C[2] (स C[3]). (५) -ति- I[2]. (६) इति added in M C[1]. The last पाद is not repeated in B[3] B[a] and Ber. MS. 394 (cp. Reg.).

SUPPLEMENTARY NOTES

(These notes are intended to supplement the Additional Notes given in Vol III. The references are either to Paṭalas and Sūtras or to Pages and Lines of Vol II of the present edition)

P. 5, ll 3–4 The stanza द्वे ब्रह्मणी etc. is also found in the Agni purāṇa I 5

P 8, l 7 On the reading मत्वागस्त्योऽविपरिहारं in this passage my Sanskrit note is as follows —ऐतरेयारण्यके तु आगस्त्यमतकथने "तत्परिहृतो मेने" इत्युपलम्भेऽत्र 'मत्वागस्त्यो विपरिहारम्' इत्येव पाठः समुचितः प्रतीयते। एवं च सति अत्रत्यः पाठः टीकानुसारं स्वीकृत इति मन्तव्यम्.

P 8, l 19 Correct 'this line' to 'these two lines'

P 16, ll. 2 and 3 If the reading शैशिरीये as adopted by me in St 7 (page 15) is the original one, then the readings शैशिर- (for शिशिर-) in line 2 and शैशिरः (for शारीरः) in line 3 must be taken as the proper ones These readings are supported by B[1] and other MSS, see Appendix I (p 260), Vol III शैशिरीय is evidently derived from शैशिर, not from शिशिर.

I 3 Regarding the order of the vowels given in the commentary on this Sutra, cf also II 25, 28

I 26 Regarding the question of the doubling of प or य in पाप्यर्यां it may be worth while to quote here the opinion of two Banaras Vedic Pandits. A Ṛgvedī Paṇḍit of the Darbhanga Veda-Pāṭhaśālā, Banaras, expressed the opinion to me on 20 10 1927 that according to the Ṛgvedic tradition the correct recitation of the word पाप्यर्यां is पार्प्यया (i e., द्वौ पकारौ, एको यकारः).

On the same date, Pandit Vidyā Dhara Gauda (later a Mahāmahopādhyāya), a well known Yajurvedī scholar, expressed the opinion that according to the Mādhyandina Yajurvedins its pronunciation is पार्य्यया (i e, पकार एकः, द्वौ यकारौ).

I 48 I am rather doubtful about the reading of this Sūtra It is just possible that Uvaṭa might have read this Sūtra as नासिक्या यमानुस्वाराः or नासिक्ययमानुस्वाराः The introductory words के ते नासिक्या इत्यस्यामपेक्षायामाह to the commentary of this Sūtra add some weigh t to this possibility Cf also the variants for the commentary on the Sūtra

I 52 (line 3 of the commentary) On तथा च सति a marginal note in B[3] says —द्वयोः स्वरयोर्मध्य प्राप्येत्यर्थः ।.

I 56 On this Sūtra cf the Mahā on I 1, 66 67 and especially —"सर्वनाम्नायं निर्देशः क्रियते, सर्वनाम च सामान्यवाचि । तत्र सामान्ये निर्दिष्टे विशेषा अप्युदाहरणानि भवन्ति ।……एते खल्वपि नैर्देशिकानां वार्तंतरका भवन्ति ये सर्वनाम्ना निर्देशाः क्रियन्ते । एतैर्हि बहुतरक व्याप्यते ।"

I 64 On the expression अपरिलोपहेतु, cf Ait Br I 4, 5 "अनन्तरित्यै" and its Comm "अन्तरायो लोपः, तन्निवृत्त्यर्थम् ।".

P 67, ll. 10–11 On छायातपविरोध, see Asahāya s Comm on the Nārada-Smṛti (p 3) छायातपविरोधः । यत्रातपस्तत्र न च्छाया, यत्र च्छाया तत्र नातपः ।.

II 82 The word स्थिति in the same sense as here is very common in the Brāhmaṇas, cf K. Br. XII 7 इति सा स्थितिः; Śatapatha Br XIII 5, 3, 9 पूर्वा त्वेव स्थितिः.

III, 19 On प्रचय or एकश्रुति cf Mahā on VI 4, 174 एकश्रुतिः स्वरसर्वनाम । यथा नपुंसक लिङ्गसर्वनाम ।

III 23 A note in G[3] explains this Sūtra as follows परिग्रहे क्रियमाणेऽनार्षान्तादितिकरणान्तात्परेषामनुदात्तादीनामक्षराणां तेन इतिकरणेन वा एकाक्षरीकृताद्वा परेषां न्यासमिच्छं (= च्छ) त्याचार्यो व्याळि ( ) (after this -प्रभृतयः is struck out) तावुदात्तस्वरितौ चेत्तरौ भवतः ।.

P 125, l. 6 Notice that the style तमुपलक्ष्य स वर्ज्यः is rather unusual.

IV 1 A marginal note on this Sūtra in Ber. 714 reads. व्याख्यापितानां सम्यगध्ययनेन पूर्वोत्तरतयावस्थितानां स्पर्शाः पूर्वे अविकृता

भवन्ति सर्वाणि व्यञ्जनान्यविकृतान्युच्चरन्ते भवन्ति। सधानमात्रमेव यदेषां क्रियते तदवग्रगम वेदितव्यम्।

IV 25 A marginal note in G[1] on this Sutra reads अत्र ह्रस्वग्रह-णात् पूर्वसूत्रे दीर्घः प्रत्येतव्य।.

IV 45 On अस, I would comment as follows अरेफवत इति विशेषणबलादस. इत्यसमस्त पदयन्त च पदमिति न शङ्कनीयम्। 'शब्दस्य' इति विशेष्यस्याक्षेपेण लाभात्। एव सति 'अस.' इत्यविभक्तिक. समस्तो वा निर्देश.।

IV 89 The word शुद्ध is often used as contrasted with रक्त meaning 'nasalised, cf my note on XVIII 32 As such the significance of the term शौद्धाक्षर may be explained in the following way

In cases like रश्मी रिव, वांश्चायस्त or वांश्च the appearance of र्, श् or स् is associated with the preceding nasalised or रक्त sound, cf नकारस्य लोपेऽकोष्मभावे पूर्वस्तत्स्थानादनुनासिक स्वर. (IV 80) It is due to this contrast that the सन्धि in cases like मनर्पदम्, हरिश्चन्द्र: or परिष्कृण्वन्, where there is no accompanying nasalisation, is called शौद्धाक्षर.

P 185, l. 7 On उद्गानाम् cf Macdonell's *Vedic Grammar for Students*, 1916 p. 43 foot note 1

VI. 24 It can only mean that in the instances of the Sakala Abhinidhana the amount of 'संधारणं सवरस भवेश' (VI 17) is more real and longer than in the cases of ordinary Abhinidhana and as such it is long enough even to break up a सयोग The idea seems to be just opposite to what is stated by the Sutra न संयोगं स्वरभक्तिर्विहन्ति (VI 35) in the case of a Svara bhakti

VIII 14 As the word त्रिवृत is included in the following Sutra, its repetition here is to be justified

P 321, ll 6 7 The significance of the passage दक्षिणस्याद् to प्राप्ते is rather doubtful to me It is therefore to be noted that a marginal note in G[1] on this passage reads अग्नौ ग्राम्यामनिक्रम्येति प्राप्ते इति वृत्ति।.

P. 326, l 2. The reference to the Ait Br passage should be: II. 1, 7

P. 344, l. 2. It is obvious that Parigraha is not required in this alternative, as पदता is already shown in the Krama group. Moreover it is not necessary to have the whole वीराख एतन । इतन मर्यासः। वीराख इतन । एतन मर्यासः in the Krama Text It is left to option to have either वीराख एतन । इतन मर्यासः। or वीराख इतन । एतन मर्यासः। in the Krama text

P 346, l. 5. With regard to अनुनासिकभयात्तृतीयम् a marginal note in G[1] reads अपृक्तमेकाक्षरमद्वियोनि यदित्यनवसानीयमेव तृतीयमिति वृत्ति ।.

XI 58 *Cf. Ait Br* VI 1, 2 *अथ यदक्षरश्रुतक्षरशो वि तथ* छन्दांसि लुप्येरन् । बहूनि तथाक्षराणि हीयेरन् ।. Sāyaṇa's comment on this says संहिताकालीनस्य द्वित्वादेरभावात् ।.

XI. 65. *Cf Mahabharata* (Bombay ed 1908, Śānti parvan, ch 352, 37–38 —

रामादेशितमार्गेण मत्प्रसादान्महात्मना ।
पाञ्चालेन क्रमः प्राप्तस्तस्माद् भूतात्सनातनात् ॥३७॥
बाभ्रव्यगोत्रः स बभौ प्रथमं क्रमपारगः ।
नारायणाद्वरं लब्ध्वा प्राप योगमनुत्तमम् ॥
क्रमं प्रणीय शिक्षां च प्रणयित्वा स गालवः ॥३८॥

This confirms the statement of the Ṛg Prāt that the first propounder of the *Krama* was बाभ्रव्य पाञ्चाल. It also shows that his proper name was Gālava-

Cf also *Vātsyāyana Kāma Sūtra* I. 1, 8–10 —

महादेवानुचरश्च नन्दी सहस्रेणाध्यायानां पृथक्कामसूत्रं प्रोवाच । तदेव तु पञ्चभिरध्यायशतैरौद्दालकिः श्वेतकेतुः सचिक्षेप । तदेव तु पुनर् · ········ सप्तभिरधिकरणैर्बाभ्रव्यः पाञ्चालः सचिक्षेप ।.

p. 369, l 18. Correct–णाम् to–नाम् .

XII. 26 The construction of the first half of this stanza may be taken as follows

(सामान्यतः) अनर्थकानां निपातानामर्थवशान्निपातनाद् (हेतोः) इतरे सार्थकाश्च (सन्ति) ।,

Or,

निपातानामर्थवशान्निपातनादनर्थकानाम् (अनर्थकेभ्य इत्यर्थः) इतरे सार्थकाश्च (= अपि) (सन्ति) ।

P. 380, l 6 It is to be noted that both P[1] P[2] read कतरेषां for क्वपथाम्.

P 383, ll. 7 and 10 Correct घोषत्व to घोषवत्त्व.

P 393, l 15 P[1] P[2] read स्थातव्यानि for सधितव्यानि

P 396, l 3 Cf Ait. Br III 4 6 मन्द्रया वाचा प्रातःसवने शंसेत् ।

P 403, l 19. Correct—स्थानात् ना- to स्थानात् अना-, and स्थानां ना to स्थानाम् अना-.

P. 418, l. 6. परिवर्त्तितव्यः should be corrected to परिवर्तयितव्यः.

XIV 65 Cf Ait Ar. II. 3, 6 अकारो वै सर्वा वाक् ।.

XIV 69 Cf. Mahā L 1,39 and IV 1, 1 नहि दोषाः सन्तीति परिभाषा न कर्तव्या। लक्षणं वा न प्रणेयम्। नहि भिक्षुकाः सन्तीति स्थाल्यो नाधिश्रीयन्ते। न च मृगाः सन्तीति यवा नोप्यन्ते। ······नहि दोषाणां लक्षणमस्तीति ।.

XV. 5 On the Mātrās of ओ३म् cf. the Atharva-śikhopaniṣad, the Nāda bindūpaniṣad, and the Dhyāna bindūpaniṣad

On the third line of this Sūtra, a marginal note in I[s] reads — अस्य प्रथमस्य चतुर्मात्रस्य पूर्वमर्धमनुदात्तं भवति। उत्तरार्धमुदात्तं भवति ।.

On this Sūtra as well as on XV. 7 and 16 cf. also K. Br. II. 5

P 429, l 2. On स्थाने cf Ā. Ś. II 17, 5 स्थानात्स्थानसंक्रमणे and its commentary

XV. 13 Cf K. Br XXII 5 अर्धर्चौदर्धर्चे ह वा एतानि सन्धानि भवन्ति ।.

XV 16. On सन्ततं cf Baudhāyana Dharmasūtra III 9, 5 सन्ततमधीयीत नान्तरा व्याहरेत् चान्तरा विरमेत् ।; and Śatapatha-Brāhmaṇa VII 4, 2, 20 सन्ततामन्ववच्छिन्नो ।.

P. 503, ll. 11–14 and P. 504, ll. 1–2. The reading of the three stanzas in MS. No. 882 of the *Descriptive Catalogue of Sanskrit MSS. in the Government Oriental MSS. Library, Madras, Vol. II, Vedic literature*, Madras, 1905, is as follows : (sic)

गायत्र्यादीनि छंदांसि सोम आहुतयः पुरा ।
भान्ति सर्वमिदं कृत्स्नं त्रैलोक्यं सचराचरम् ॥
धन्यं यशस्यमायुष्यं पुण्यं पुष्टिकरं शुभम् ।
आत्यंतिकं चापवर्गं छन्दसां ज्ञानमुत्तमम् ॥
छन्दोज्ञानात्परं ज्ञानं नान्यदस्तीति मे मतिः ।
आहुर्यस्माद् द्विजश्रेष्ठाः तस्माद्विद्यात्प्रयत्नतः ॥

APPENDIX I

The following notes, based on my partial collation of the MSS concerned, contain evidence regarding–some important readings of the text of the Ṛg Prat which could not be incorporated either in Appendix I to Vol III or in the foot notes to the text in this Vol For explanation of the symbols used for the MSS as well as their description, see Introduction to this Vol

INTRODUCTORY STANZAS

H^1 gives all the introductory stanzas Paris 215, Ber 714, and H^2 contain them together with the वर्गद्वयवृत्ति. They together with their Comm are omitted in G^1 Stanzas 2–8 are omitted in G^5, Ber 595 and 691, though G^6 supplies them, with some variants, on the title page in a later hand G^6 reads only stanzas 1–3 (the third stanza consists of the two lines beginning with इषेद् and उभयव्यासम् the line अध्यात्म- etc being supplied in a later hand) and 9–10

Stanza	2	माल्व्य एव H^1 G^6 माडव्य एव G^5 (later hand)
„	3	सुताश्च H^1 श्रुतश्च G^5 (later hand) सुतश्च G^6 (later hand)
„	4	षकारो यच्च वल णकारो H^1 षकारे यच्च वल णकारे G^6 (later hand)
„	8	षपद् H^1 षषद् H^*, G^5 (later hand)

ṚGVEDA PRĀTIṢAKHYA

Paṭala	Stanza	
I	10	–पवाद्य G^5 G^6, –पवाद्य Ber 691 –पपाद्यः corrected to –पवाद्य Ber 595
„	„	नाषिक्यान् G^5 G^6, Ber 595 and 691
„	„	–नुस्वारान् G^5 G^6, –नुस्वारा Ber 691, –नुस्वारा corrected to –नुस्वारान् Ber 595

Paṭala	Stanza	
I	12	निदर्शनानि G^6 G^5 (G^5 also gives निदर्शने द्वे on the margin) Ber. 714. निदर्शने द्वे Ber 691; निदर्शने द्वे corrected to निदर्शनानि Ber. 595
„	12	अवमर्देषु G^5 G^6, Ber 714. अवमर्दे तु Ber 691; अवमर्दे तु corrected to अवमर्देषु Ber 595.
„	15	अप्रस्ताम्नाये G^5 G^6, अप्तुत्याम्नाये Ber. 691, अप्तु-त्याम्नाये corrected to अप्रन्ताम्नाये Ber. 595
„	20	अथवा विपर्यये G^5 G^6, Ber. 595 and 691.
III	8	-भाविनो धर्माः G^5 G^6, Ber 714, माविनो धर्माः Ber. 595 and 691.
„	10	स्वारान् H^1 G^6, Paris 215, Ber. 595, 691 and 714. स्वरान् seems to have been corrected to स्वारान् in G^5.
„	19	स्वाराः H^1, Ber 595 and 691 स्वराः G^5 G^6, Ber. 714.
IV	5	ता वर्ग– P, Paris 215 तानि वर्ग-H^1 G^5 G^6, Ber. 595 and 691. ता वर्ग– corrected to तानि वर्ग- Ber. 714.
VI	10	प्रत्ययार्थे corrected to प्रकृत्यर्थे Ber 691. प्रकृत्य-र्थे corrected to [illegible]

paṭala	Stanza	
XI	3	परं हि पूर्वो Ber 595, 691
"	8	पदव्यवायि G^5 G^6, Ber. 595, 691
"	9	आततस् G^5 G^6, आगतस् Ber 691, आगतस् corrected to आततस् Ber 595
"	13	सोष्मवान् Ber 691, चोष्मवान् Ber 595, चोष्मवान् corrected to सोष्मवान् Ber 394
"	"	–योग Ber 595, 691
"	17	चान्यतरेण Ber 595, 691
"	20	–नयेन्नदेच G^5 G^6, –नयेत्तदेव Ber 691, –नयेत्तदेच corrected to नये नुदेच Ber 595
"	22	चाचरेत् Ber 595, 691
"	24	श्रयोभयेषाम् Ber 595, 691, श्रयोदयेषाम् G^6, श्रयोभयेषाम् corrected to तयोभयेषाम् G^5
"	28	इष्यते G^5 G^6, Ber. 595 and 691
"	30	तदानुरूपं G^5 G^6, PP^1, Ber. 595, 691
"	32	नोन्नमेत् G^6, Ber 595, नोन्नमेत् corrected to नोल्नमेत् in G^5 and Ber 691 Reg however refers to नोन्नयेत् as the reading of the Berlin MSS
"	33	पृथक्त्वैर् G^5 G^6, Ber 595 and 691
"	35	प्रसिद्धयतो सिद्धि– G^5 G^6, Ber 595, प्रसिद्धयतः सिद्धि– Ber 691
"	37	यथा त्रिभिः G^5 G^6, Ber 595 and 691.
XII	5	सधातु P^1, Ber 595, 691, स धातुः Paris 215, स्वधातुः P
XIII	6	वचनो Ber 595, 691, G^6, वर्णो corrected to वचनो G^5.
"	18	वृत्तिमेति G^6 P^1, Ber 595 and 691, वृत्तिमेति corrected to वृत्युपैति on the margin in G^5,

		-वृत्युपैति P, -वृत्युपैति corrected to वृत्तिमेति in Ber 394
XIII	20	द्वे मात्रे Ber 595 (द्वि corrected to द्वे in 595) and 691, G^5 G^6.
XIV	5	आदेशे Ber 595 and 691 , आदेशे corrected to अदेशो G^5.
„	6	घारणं G^5 G^6, चारणं Ber. 595 and 691
„	7	प्रथमं Ber 595 and 691, G^5 G^6
„	11	अविक्रमान् P^1,Ber 595 and 691.
„	„	परिवादयति Ber 691, परिवातयति (with margina correction of -त-to-द-) Ber. 595.
„	13	पुरुर्वति G^5, Ber. 595, पुरुपति G^6, Ber. 691.
„	14	वैयरवे च G^5 G^6, वैयरव च Ber. 595 and 691 (595 corrects वैयरवे च to वैयरव च); वैयरवेति Paris 215.
„	„	च इदय्यवेति च G^5 G^6, Ber. 595 and 691.
„	18	अल्के Ber 595, 691, अल्के (also अल्पद् on the margin)G^5, अद् G^6.
„	23	परक्रमं Ber. 595, 691.
„	28	-नेतरेवं Ber. 595, 691; नेतरेवं P G^5 G^6, Paris 215.
„	30	शैतेन शास्त्रैनं Ber. 595, 691; पोतेन शास्त्रैनं Paris 215, शै (corrected from नै) तेन शास्त्रेण G^5; नैतेन शास्त्रेण G^6.
XV	3	-पूर्वोनुदात्तः Ber. 595 and 691,
„	5	अचेः प्रयुक्तं Ber, 595 and 691.
„	6	निर्वर्ण्येति G^5 G^6, Ber. 595 and 691.
„	10	संवतं षस्ठेन Ber. 595 (मात्-595), 691, G^5 (-स्तृ- corrected to -त्-), G^6.
„	12	द्विसप्तर्चो H^1, Ber. 595, 691; द्विसप्तर्चो Paris 215.

XV	14	त्वगएषा: H[1], Ber 595 and 691
XVI	4	गच्छति G[5] G[6], Ber 595 and 691
,,	5	त्रिप्रभृती– G[5] G[6], Ber 595 and 691
,,	7	मिता G[5] (corrected from मता), G[6], Ber 595 and 691, Paris 215
,,	8	After सपदि, the stanza "एकोत्तरो यजुर्वर्गः साम्नो वर्गस्तु द्व्युत्तरः। ऋचां तु त्र्युत्तरो वर्गो ब्राह्मो वर्गः षडुत्तरः॥" is read in H[1] G[5] G[6] P P[1]P[2], Ber MSS 595 and 691 Omitted in Paris 215
,,	,	एकमेतरे P, एव नेतरे G[5] G[6] H[1], Ber 595 and 691, Paris 215, इव नेतरे P[1] P[2]
,,	43	वैराजजागतैः पादैर् P P[1] P[2], Ber 595, 691, वैराजजागतौ पादौ Paris 215
,,	51	एनयोः सह Ber 595, 691.
,,	,,	सपाते H[1], Ber 595, सपादे Ber 691
,,	,	त्वेति पादातो H[1], त्वेति पादाते Ber 595 (–तो corrected to–ते), 691(त्वि–corrected to त्वे–).
,	,,	दैवबान् सप्तविंशके Ber 595 and 691 देवबान् सप्तविंशिके H[1]
,,	59	मेषा Ber 595, 691
,,	60	सर्वमित्यु– Ber 595, 691 The 16th Paṭala in G[6] and H[2] ends after stanza 52 (अस्मा ऊ etc) It ends after stanza 60 in G[5] H[1], Paris 215, Ber 595 and 691
XVII	25	वैमद्या अन्यत्र G[5] (G[5] seems to correct it to अन्यत्र वैमद्या) G[6], Ber 691 Ber 595 corrects वैमद्ष्याया अन्य to वैमद्या अन्यत्र; अन्यत्र वैमद्या Paris 215, Ber 394
,,	26	अन्ये त्वष्यासान् Ber 595 (अष्या–corrected to त्वष्या–), 691, अन्ये त्वष्यासान् G[5] G[6], Paris 215, Ber. 394

XVII	26	अपि केचित् ·Ber 595, 691, H^{1} G^{6}, G^{6} adds ये after अपि on the margin, अपि ये केचित् Paris 215, Ber. 394
XVIII	3	विराजावभि– G^{5} G^{6}, Paris 215, Ber 394, विराजमभि– Ber 595, 691
„	8	अयो अति– Paris 215, Ber 394, P, जगत्यति– H^{1} G^{5} G^{6}, Ber 595 and 691
,	11	बृहत्यादिबार्हतो P^{1} G^{5} G^{6}, Ber 394, बृहत्यादिबार्हता- P, Ber 595, 691, बृहत्यादिर्बार्हता- Paris 215
„	13	दीर्घेति च त्वेप G^{6} P^{1} दीर्घ इति त्वेपा P, Ber 394, Paris 215, दीर्घेति च त्वेपा Ber 595, 691, दीर्घेति च त्वेपो G^{6}
„	30	त्वगण्याः G^{5} (also has तु for त्व– as another reading), G^{6}, Ber 595, 691
„	34	भक्तितो यः G^{5} G^{6}, Ber 595 (-तस्त– corrected to -तो यः), 691

APPENDIX II

REGARDING THE NAMES OF THE PAṬALAS.

As already shown in the Introduction (see p 73) **Uvaṭa** sometimes refers to the different Paṭalas by their specific titles, mostly based on their subject matter It would suggest an old tradition of naming all the Paṭalas in that way Though the colophons of the Paṭalas in Uvaṭa s commentary are mostly silent on this point, there is MS evidence in support of that tradition It would be *interesting to collect available evidence in the following*

Number of the Paṭala.	Name according to Uvaṭa (refer to colophon, unless otherwise specified)	Name according to other MS evidence
I	परिभाषा (पटलम्)	संज्ञापटलम् C^{4}), परिभाषापटलः (W)
II	संहितापटलम्	संधिपटलम् (C^{4}), संहितापटलः (W)
III	स्वरपटलम्	स्वरपटलम् (C^{4}), स्वरपटलः (W)
IV (IV up to stanza 35 & then V till the end acc to W)	संधिपटलम् (B^{n} only)	व्यञ्जनसंधिपटलम् (C^{4}, IV – स्पर्शपटलः (W) V – लोपागमविकारपटलः (W)
V (VI acc to W)	नतिपटलम् (B^{n} only)	णत्वषत्वविवेकपटलम् (C^{4}), नतिपटलः (W)
VI (VII acc to W)	—	क्रमसङ्क्रमसंधिविशेषपटलम् (C^{4}), द्विर्वचनपटलः (W)

VII	—	सामवशसंधिपटलम् (C4),
(VIII acc. to W)		दीर्घह्रस्वपटलः (W)
VIII	—	अन्तःपादविग्रहपटलम् (C4),
(IX acc to W)		दीर्घपटलेषु द्वितीयः (W)
IX	—	—(C4),
(X up to stanza 10 and then		X—दीर्घपटलेषु तृतीयः (W)
XI till the end in W)		XI—दीर्घपटलेषु चतुर्थः (W)
X	क्रमपटलम्	—(C4),
(XII in W)		क्रमपटलम् (W)
XI	क्रमहेतुर्नाम पटलम्	—(C4),
(XIII in W)	क्रमहेतुक पटलम् (Ba)	क्रमहेतुपटलः (W)
XII	सीमापटलम्	—(C4),
(XIV in W)	(see also Comm on II. 1)	सीमापटलः (W)
XIII	शिक्षापटलम्	—(C4),
(XV in W)		शिक्षाया प्रथमः पटलः (W)
XIV	शिक्षापटलम् (acc to	—(C4)
(XVI in W)	Comm on XIII *22*)	वर्णोच्चारणदोषपरिहारशिक्षायां द्वितीयः पटलः (W)
XV	ओंकारपटलम्	स्वाध्यायपटलम् (C4),
(XVII in W)	(according to Comm	अध्ययनधर्माख्य पटलम् (G1),
	on XVIII 58)	ब्रह्मचारिपटलः (W)
XVI	—	—(C4),
(XVIII in W) The Prat. also ends here in W)		XVIII—छन्दोविचितौ प्रथमः पटलः (W)
XVII	—	—(C4)
XVIII	—	—(C4)

APPENDIX III

REFERENCES TO THE RGVEDA SAMHITĀ OR ITS PORTIONS (INCLUDING KHILAS ETC) AS SUCH.

The Rg Prat refers to the Rgveda Samhita or its portions (including Khilas etc.) as such in many places as shown in the following

(The references are to the Paṭalas and Sutras)

I. 57 ···प्रैषान् ।
I 87 स्तः प्रागाथम् ।
II 1 सहिता···।
II 35 ···सहिताया···।
II 52 ···आर्ष्याम् ।
II 56 आर्ष्याम्···।
II 62 ···लुशादर्वाक् ।
II 63 गोतमे ·।
II 65 परुच्छेपे ··।
II 66 ···अत्रिषु ·।
II 69 ···वासिष्ठ···।
IV 90 मेघातिथौ···।
IV 94 अगस्त्ये दशमे च मण्डले
VII 34 ···भरद्वाजे···।
VII 41 शुनःशेपे · ।
VII 55 ···वामदेवे ··।
VIII 22 ···कौत्सवैमदम् ।
VIII. 26 ···वृषाकपौ ।
VIII 36 ···सहिताकाले ।
X 6 ···यथासहितम् ।···
XI 1 ···आर्ष्यलोपेन ··।
XI 18 ···आर्ष्यनुग्रहः ।
XI 20 ···आर्षी...।
XI 33 ···अनुसहित···।
XI. 44 ···अनुसंहित···।
XI 45 ···यथासहितम्···।
XI 47 ···आर्षी···।
XI 58 ···अनार्ष्यविलोपः···।
XI 59 ···आर्ष्या ···आर्ष्यविलोप ··।
XI 66 ·· पदसहिताविदः···।
XI 69 ···श्रुतेः··· (?)
XI 71 ·· ऋग्यजुषां···।
XIII 28 ···ऋक्षु ··।
XV 32 ···उचितामृच··· (?)
XV 33 ···अनुसहित··
XVI 36 ···अगस्त्ये···।
XVI 50 ···अगस्त्ये···।
XVI 87 · दाशतयीषु···।
XVI 88 ·· सुभेषजे ।
XVII 29 वशे ··।
XVII 3 मधुच्छन्दसि··· ।
XVII 39 ·· ऋक्षु···।
XVII. 42 ·· दाशतयी··· वैमद्याः ··।
XVII 45 · निरुद्रकीयासु नाकुलः···।
XVII 46 ···दाशतयीषु···।
XVII 48 ···भारद्वाजी···।
XVII 49 ···सौभरी···।

APPENDIX IV

REGARDING THE METRICAL STYLE OF THE PRĀTIŚĀKHYA

Unlike the other Prātiśākhyas, the Ṛg Prāt is exclusively composed in the metrical form In spite of this fact it has wonderfully maintained the spirit of a Sūtra work and has been commented upon as such. But, for this very reason, it also inevitably suffers from a few drawbacks as shown below

In the following cases the logical sequence of the Sūtras is obviously disturbed owing to the exigency of the metre .—

IV 15 (cf Uvaṭa वयगमानीत्यस्याप्यत्र योगो युक्तरूपः । छन्दोभङ्गभयादधस्तादुक्तः);

IV 20 (it should really come after IV 23)

IV 93 (it should really come after IV 91),

VIII 27 (it should really occur after VIII 23)

IX 16 (it should really follow IX 13),

IX 17 (it should really come after IX 12)

IX 34 (it should occur before IX 33)

XVI 85 and 86 (see my note in the Additional Notes, Vol. III)

Unnecessary words are sometimes quoted as attached to Vedic words or word-groups given in the Sūtras In their connection, cf. Uvaṭa's remarks on II 77 अत्र येषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्दःपरिपूर्तिः फलम् । The same remarks apply to other unnecessary words sometimes occurring in the Sūtras e g. cf Uvaṭa on I 39 द्वाविति पादपूरणः, प्रथमतृतीयाविति द्विवचनेनैव द्वित्वस्याभिहितत्वात् ।.

The Prātiśākhya is full of round-about expressions like द्विवचोऽन्तभाजः (I 71), उत्तमौ च द्वौ स्वरौ (II 25), महापदेशम् (XI 42), अनार्ष्यविलोपः (XI. 58), and constructions against the proper sequence of words (e g I. 26 च परक्रमे द्वे). There are other irregu-

larities also to be found, e, g [cf Uvaṭa on IV. 37 : भिन्नक्रमः संधिशब्दो द्रष्टव्यः]. All this is obviously due to the metrical style of the work. It would be too much to say at this stage that the Prātiśākhya, as we have it now, is not in its original form. But there is no doubt that while reading through the Prātiśākhya one has to bear in mind the inevitable consequences of its being in the metrical form.

APPENDIX V

RELATION OF THE ṚGVEDA-PRĀTIŚĀKHYA TO OTHER TEXTS.

1. THE ATHARVAVEDA-PRĀTIŚĀKHYA.

Atharvaveda-Prātiśākhya (Śaunakiya Caturadhyayika)	*Ṛgveda-Prātiśākhya*
प्रथमान्तानि तृतीयान्तानीति शौनकस्य प्रतिज्ञानं न वृत्तिः । (१।८)	तस्मादन्यमवसाने तृतीयं गार्ग्यः स्पर्शम् । (१।१५)
	प्रथमं शाकटायनः । (१।१६)
द्वितीयचतुर्थाः सोष्माणः । (१।१०)	युग्मौ सोष्माणौ । (१।१३)
उत्तमा अनुनासिकाः । (१।११)	अनुनासिकोऽन्त्यः । (१।१४)
श्वासोऽघोषेष्वनुप्रदानः । नादो घोषवत्स्वरेषु । (१।१२-१३)	श्वासोऽघोषाणाम् । इतरेषां तु नादः । (१३।४-५)
मुखे विशेषाः करणस्य । (१।१८)	तद्विशेषः करणम् (१३।८)
नासिक्यानां नासिका । (१।२६)	नासिक्यानाम् । नासिक्यमानुस्वारान् । (१।४७-४८)
अनुनासिकानां मुखनासिकम् ।(१।२७)	रक्तो वचनो मुखनासिकाभ्याम् । (१३।२०)
ईषत्स्पृष्टमन्तःस्थानाम् । (१।३०)	दुःस्पृष्टं तु प्राग्घकारादचतुर्णाम् । (१३।१०)
संस्पृष्टरेफमृवर्णम् । (१।३७)	रेफोऽस्त्यृकारे० । (१३।३४)
सलकारम् लृवर्णम् । (१।३९)	तस्यैव लकारभावे ··· लृकारः । (१३।३५)
सन्ध्यक्षराणि संस्पृष्टवर्णानि० । (१।४०)	सन्ध्यानि सन्ध्यक्षराण्याहुरेके० । (१३।३८)
व्यञ्जनविधारणमभिनिधानः पीडितः सन्नतरो हीनश्वासनादः । स्पर्शस्य स्पर्शेऽभिनिधानः । पदान्तावग्रह-	अभिनिधानं कृतसंहितानां स्पर्शान्तस्थानामपवाद्य रेफम् । संधारणं संवरणं भवेच्च स्फोटनाम् । यदि

योश्च । लकारस्योष्मसु । (१।४३-४६)	चावसाने । लकार ऊष्मस्वपि शाकलेन । (६।१७-१८,२०)
अतोऽन्यत्संयुक्तम् । (१।४६)	असंयुक्तं शाकलम् । (६।२४)
ह्रस्वं लघ्वसंयोगे । (१।५१)	लघु ह्रस्वं न चेत्संयोग उत्तरः । (१८।३८)
गुर्वन्यत् । (१।५२)	गुरु दीर्घम् । (१८।४१)
परस्य स्वरस्य व्यञ्जनानि । (१।५५)	स्वरान्तरे व्यञ्जनान्युत्तरस्य । (१।२३) व्यञ्जनान्युत्तरस्यैव स्वरस्य० । (१८।३३)
एकमात्रो ह्रस्वः । द्विमात्रो दीर्घः । त्रिमात्रः प्लुतः । (१।५९,६१ ६२)	मात्रा ह्रस्वः । द्वे दीर्घः । तिस्रः प्लुत उच्यते स्वरः । (१।२७, २९-३०)
कृपे रेफस्य लकारः । (१।६४)	घातौ स्वरः कल्पयताव् लृकारः । (१३।३५)
अस्मे युष्मे त्वे मे इति चोदात्ताः । अमी बहुवचनम् । (१।७७-७८)	अस्मे युष्मे त्वे अमी च प्रगृह्याः । (१।७३)
स्वरोऽक्षरम् । (१।९३)	उभये त्वक्षराणि । (१।१९)
आन्तर्येण वृत्तिः । (१।९५)	अभावमुमिति तद्भावमुक्तं यथान्तरम् । (१।५६)
व्यञ्जनान्यव्यवेतानि स्वरैः संयोगः । (१।९८)	संयोगस्तु व्यञ्जनसंनिपातः । (१।३७)
पूर्वस्वरं संयोगाविघातश्च । (१।१०४)	न संयोगं स्वरभक्तिर्विहन्ति । (६।३५)

उत्तमा उत्तमेषु । (२।५)	उत्तमानुत्तमेषूदयेषु । (४।३)
न सस्पदीष्ट । (२।५८)	सस्पदीष्ट । (४।५८)
अत्र नान्युपधस्य षकारः । (२।८१)	नाम्युपधः सकारः षकारम्० । (५।१)

प्रगृह्याश्च प्रकृत्या । (३।३३)	प्रकृत्या···प्रगृह्याः । (२।५१)
समानाक्षरस्य सवर्णे दीर्घः । (३।४२)	समानाक्षरे सस्थाने दीर्घम्० । (२।१५)
अवर्णस्येवर्णे एकारः । उवर्णे ओकारः । (३।४४-४५)	इकारोदय एकारमकारः सोदयः । तथा, उकारोदय ओकारम् । (२।१६-१७)

एकारैकारयोरैकारः । ओकारौकारयोरौकारः । (३।५०-५१)	परेष्वैकारमोजयोः । औकारं युग्मयोः । (२।१८-१९)
ऋकाररेफषकारेभ्यः समानपदे नो णः । (३।७५)	ऋकाररेफषकारा नकारं समानपदेऽवग्रह्ये नमन्ति० । (५।४०)
भानोश्च । (३।८७)	भानुशब्दे । (५।४६)
व्यवाये शसलैः । (३।९३)	तथा शकारसकारव्यवेत० । (५।४४)
चटतवर्गैश्च । (३।९४)	न मध्यमै स्पर्शवर्गैर्व्यवेतम् । (५।४२)

क्रमाध्ययनं संहितापददार्ढ्यार्थम् । (४।१०८)	अतोऽप्यृग्यजुषां च वृंहणं पदैः स्वरैश्च० । (११।७१)

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2. THE TAITTIRIYA-PRĀTIŚĀKHYA.

Taittirīya-Prātiśākhya	*Ṛgveda-Prātiśākhya*
पराश्चतस्त्रोऽन्तस्थाः । (१।८)	चतस्रोऽन्तस्थास्ततः । (१।९)
(एकवर्णः पदम्, आद्यन्तवच्च । (१।५५)	पदं पदान्तादिवदेकवर्णं० । (२,६)
संवृते कण्ठे नादः क्रियते । विवृते श्वासः । (२।४–५)	...कण्ठस्य खे विवृते संवृते वा । आपद्यते श्वासतां नादतां वा । (१३।१)
ता वर्णप्रकृतयः । (२।७)	ता वर्णानां प्रकृतयो भवन्ति । (१३।३)
अघोषेषु श्वासः । (२।१०)	श्वासोऽघोषाणाम् । (१३।४)
तत्र पूर्वं पूर्वं प्रथमम् । (५।३)	आनुपूर्व्येण सन्धीन् । (२।७)
तकारश्चकारं शचछपरः । (५।२२)	तालव्येऽघोष उदये चकारम् । (४।११)
मकारः स्पर्शपरस्तस्य सस्थानमनुनासिकम् । (५।२७)	विस्थाने स्पर्श उदये मकारः सर्वैस्थानेघोदयस्योत्तमं स्वम् । (४।६)
अन्तस्थापरश्च सवर्णमनुनासिकम् । न रेफपरः । (५।२८-२९)	अन्तस्थासु रेफवर्जं परासु तां तां पदादिष्वनुनासिकां तु । (४।७)

अथ प्रथमः । उत्तमपर उत्तमं सवर्गीयम् । तृतीयं स्वरघोषवत्परः । (८।१–३)	घोषवत्पराः प्रथमास्तृतीयान् स्वान् । उत्तमानुत्तमेषूदयेषु । (४।२–३)
ऊष्मपरोऽघोषपरो लुप्यते॰ (विसर्जनीयः) । (९।१)	ऊष्मपयघोषोदये लुप्यते॰ । (४।३६)
ह्रस्वपूर्वो ङकारो द्विवर्णम् । नकारश्च । (९।१८–१९)	पदान्तीयो ह्रस्वपूर्वो ङकारो नकारश्च क्रामत उत्तरे स्वरे । (६।१५)
अथैकमुभे । (१०।१)	···एकमुभे॰ । (२।१५)
दीर्घं समानाक्षरे सवर्णपरे । (१०।२)	समानाक्षरे सस्थाने दीर्घम्॰ । (२।१५)
अथावर्णपूर्वे । इवर्णपर एकारम् । उवर्णपर ओकारम् । एकारैकारपर ऐकारम् । ओकारौकारपर औकारम् । (१०।३–७)	इकारोदय एकारमकारः सोदयः । तथा उकारोदय ओकारम् । ऐरव्वैकारमोजयोः । औकारं युग्मयोः । (२।१६–१९)
ऋकाररेफषपूर्वो नकारो णकार समानपदे । (१३।६)	ऋकाररेफषकारा नकारं समानपदे॰ नमन्ति । (५।४०)
रेफात्परं च । (१४।४)	परं रेफात् । (६।४)
प्रथम ऊष्मपरो द्वितीयम् । (१४।१२)	ऊष्मोदयं प्रथमं स्पर्शमेके द्वितीयमाहुर्॰ (६।५४)
व्यञ्जनं स्वराङ्गम् । ततस्स्वरम् । अवसितं पूर्वस्य । (२१।१–३)	व्यञ्जनान्युत्तरस्यैव स्वरस्यान्त्यं तु पूर्वभाक् । (१८।३३)
मन्द्रमध्यमताराणि स्थानानि भवन्ति । (२२।११)	त्रीणि मन्द्रं मध्यममुत्तमं च स्थानानि॰ । (१३।४२)
गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च । लोपागमविकाराश्च प्रकृतिर्विक्रमः क्रमः ॥ स्वरितोदात्तनीचत्वं श्वासो नादोऽङ्गमेव च । एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥ (२४।५)	गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च । लोपागमविकाराश्च प्रकृतिर्विक्रमः क्रमः ॥ स्वरितोदात्तनीचत्वं श्वासो नादस्तथोभयम् । एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥ (वर्णद्वयवृत्ति ५-६)

क्रियावाचकमाख्यात-
मुपसर्गो विशेषकृत् ।
सत्त्वाभिधायकं नाम
निपातः पादपूरणः ॥ (८।५४-५५)

क्रियावाचकमाख्यात-
मुपसर्गो विशेषकृत् ।
सत्त्वाभिधायकं नाम
निपातः पादपूरणः ॥ (१२।२५)

WORKS

by

Dr. Mangal Deva Shastri

[In Sanskrit]

(१) ऋग्वेदप्रातिशाख्यम्, उवटाचार्यकृतभाष्येण सहितम्। ८॥)

(२) प्रबन्धप्रकाशः। (संस्कृतनिबन्धात्मकः) प्रथमो भागः। नवमं संस्करणम् ३)

(३) प्रबन्धप्रकाशः। द्वितीयो भागः, ऐतरेयब्राह्मणपर्यालोचनेन सहितः। ३)

(४) सरलप्रबन्धप्रकाश। १॥)

(५) न्यायसिद्धान्तमाला। (द्वौ भागौ)। १॥-)

(६) उपनिदानसूत्रम् (सामवेदीयम्)। ॥)

(७) उपेन्द्रविज्ञानसूत्रम् (वेदान्तः)। १)

(८) आश्वलायनश्रौतसूत्रम् (सिद्धान्तिभाष्यसहितम्) (द्वौ भागौ)

(९) आर्यविद्यासुधाकरः। १०)

(१०) भारतीयसंविधानस्य (उत्तरार्धस्य) संस्कृतानुवादः।

(११) ऐतरेयारण्यक-पर्यालोचनम् २)

(१२) जीवन-ज्योतिः २॥)

[In English]

(१३) ऋग्वेदप्रातिशाख्यम् (English Translation, Critical Notes, Appendices, etc.) Rs. 20/-

(१४) ऋग्वेदप्रातिशाख्यम् (Critical Introduction, Text in Sanskrit Stanzas, Appendices, etc.) Rs. 20/-

[In Hindi]

(१५) भाषाविज्ञान (अथवा तुलनात्मक भाषाशास्त्र), पंचम संस्करण ६)

(१६) भारतीय आर्यधर्म की प्रगतिशीलता (भारतीय संस्कृति के विकास का विवेचनात्मक अध्ययन) ॥)

(१७) मिना (= प्रेम और प्रतिष्ठा का संघर्ष) ('मिना फ़न बार्नहल्म' नामक जर्मन नाटक का अनुवाद)। २)

(१८) वेदों का वास्तविक स्वरूप अथवा-वेदों के महान् आदर्श ।≈)

(१९) रश्मिमाला (अथवा 'जीवनसन्देश-गीताञ्जलि' स्वकीय मूल संस्कृत पद्य तथा हिन्दी अनुवाद। उत्तरप्रदेश सरकार द्वारा पुरस्कृत ३॥)

(२०) भारतीय संस्कृति का विकास। प्रथम खण्ड, वैदिक धारा। उत्तरप्रदेश सरकार द्वारा पुरस्कृत ७)

(२१) अमृतमन्थनम्। स्वकीय मूल संस्कृत पद्य तथा हिन्दी अनुवाद। उत्तरप्रदेश सरकार द्वारा पुरस्कृत ४॥)

[To be published]

(१) शतपथब्राह्मणपर्यालोचनम्
(२) कौषीतकिब्राह्मणपर्यालोचनम्
(३) सांख्ययोगपारिभाषिकशब्दकोषः
(४) (संकलन) सुभाषितसप्तशती (हिन्दी अनुवाद-सहित)

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